

THE
CHINESE RECORDER

AND

Missionary Journal.

VOL. XIX.

NOVEMBER, 1888.

No. 11.

*Review of The Imperial Guide to Astrology.**

(欽定協紀辨方書).

BY REV. A. P. PARKER.

THE book we have before us to-day for review is called the *Hieh Ki Pien Fang Shu*, which means, literally, the book by which to harmonize the Dividers and distinguish the Positions. The first part of the title occurs in the Book of History in the section entitled the "Great Plan." This section of the *Shu-king*, in giving the principles that should govern public and private affairs, states as one of such principles that it is necessary to be able to harmonize the Five Dividers. These Five Dividers are said to be the year, month, day, stars and calendaric calculations. Hence the Great Plan says that in order to govern the country properly the emperor must be able to use harmoniously the Five Dividers of Time. To this term, *Hieh Ki*, is added the words *Pien Fang*, "distinguish the positions," to complete the title of the book and indicate the scope of the work, which is to be a guide to astrology and divination, the principle object being to show how to select lucky, and avoid unlucky times and places, for all the affairs, great and small, of public and private life.

The title of the book is a striking illustration of the growth and development of astrology and divination and kindred forms of superstition in this country—the former part of the title indicating the ancient, and the latter part the present nature and extent of the belief and practice of such things. From the most ancient times all nations, including the Chinese, have believed that the stars have an influence on the affairs of men, and the Chinese have from time immemorial entertained more or less belief in the power of the diagrams of the "Book of Changes" to explain the origin of the

* Read before the Soochow Literary Association.

world. But no such complicated system of divination as obtains at the present was in vogue till within a few centuries of our time. The combinations of the eight diagrams; the Plan of the Yellow River; the Writing of the River Loh; the sixty cyclical characters; the five elements; the male and female principles of nature; the sun, moon, and five planets, innumerable stars, &c., &c., together with the various formulæ that can be and have been developed from these combinations, form a system that belongs peculiarly to modern times.

The *Shu-king* contains several notices of astronomical phenomena, but these do not appear to have been used for any other purpose than determining the times and seasons for the ordinary duties of life. There is also reference in the *Shu-king* to divination by means of the tortoise-shell, and the *Yih-king*, the most ancient of the Chinese Classics, discusses the meaning of the diagrams. But nothing like the present system of divination, geomancy, &c., can be traced to a period higher than the end of the Han dynasty, when Kwoh Poh, a famous Taoist writer on divination and various mystic subjects, developed the theory and practice of astrology, geomancy, &c., and placed it on the basis that it has mostly occupied ever since. His system was, however, greatly enlarged and extended by several writers of the Sung dynasty. Eitel shows, in his book on *Fung-shui*, that the system as now in vogue has been a growth of modern times, thus proving that the Chinese, instead of getting nearer the truth, are getting further from it.

As a natural result of the increase of superstition and the extension of the belief in, and practice of, divination, foretelling, &c., various and conflicting theories on the subject have from time to time been put forward, and much confusion has prevailed in consequence. It was on this account that the book under review was prepared and published by imperial authority during the reign of K'ien Lung, 1742.

It should be stated in this connection that astrology, divination, &c., have a recognized place before the law in China. Any one is liable to be sued for damages if he does anything to spoil the *fung-shui* of another, with regard to house, grave, or other matter, and the suit will be entertained, tried, and decided according to the law made and provided for such cases. Hence it will be readily seen that it is a matter of great importance to have the system clearly defined and put in such a shape as to be a recognized standard for all parts of the country. To provide an authoritative exposition of the principles of the system that should be the standard for the empire for all time to come, was the object in the preparation of this book.

It was prepared and published under the direction of the Emperor K'ien Lung, and has, since its publication, been the basis for the astrological part of the Annual Almanac. To give you a better idea of the origin and character of the book, I will translate the preface, which purports to have been written by the Emperor K'ien Lung himself, and which reads as follows:—

“In ancient times the Divine Yao commanded Hsi and Ho to respectfully deliver [a knowledge of] the seasons to the people, that they might know the time of the Spring, Summer, Autumn and Winter. The sages in subsequent ages have developed and extended this study [of the stars] down to the point of establishing the custom of attending to outside (foreign) affairs on the odd days of the month, and domestic affairs on the even days of the month. These rules and principles having been set forth in the classics, have been observed by a hundred rulers without change. In after times, from this little beginning (the study of the stars) many great errors have sprung up. Our people have been greatly disturbed and frightened by the machinations of the conjurers and fortune tellers (術士) who by their talk as to what is lucky or unlucky, fortunate or calamitous, have so bewildered the people that they have no certainty as to any rule of conduct. As Ch Sao-sên says in his appendix to history, what one school of conjurers calls fortunate, another school says is unfortunate; and what one school says is partially lucky, another school describes as extremely unlucky, so that there is nothing certain to be guided by [literally, no shore]. Since the time of Wu, of the Han dynasty, this confusion has been the cause of much litigation and strife, insomuch that there have been men like Sing Yüeh and Wang Koh, who, concluding that there was no truth in astrology, have been disposed to throw it aside altogether, as unworthy of serious consideration.

“Nevertheless, heaven divides the seasons by the movements of the sun and moon; and man, by following the order of heaven, secures regularity [in his affairs]. By attending to the affairs of state in the morning and ceasing at night, the rulers obeyed the laws of heaven. By going to work when the sun rose and ceasing when the sun set, the common people obeyed the laws of heaven. Otherwise, there was no certainty as to time and no regular distinction between morning and evening, and thus the people became the subject of the ridicule of the poets, as every one knows. Hence in managing large affairs and governing great peoples, to make a harmonious use of the Five Dividers of Time and distinguish between the Five Positions—North, East, South, West and Centre—and thus be in harmony with the nature of heaven and earth, is

there not in these things at least some modicum of truth by which we can trace out the subtle principles of heaven's laws? The errors and false theories that have grown up in connection with the subject are the mistakes of scheming conjurers, but shall we, because we have eaten to satiety, stop eating altogether?

"The Board of Astronomy originally had a publication called the *Sien Tseh T'ung Shu*, Guide to the Selection of Days and Positions, which was published in the 22nd year of K'anghi. It was prepared by the officials in charge of the Astronomical Department. But as it contained many self-contradictory errors, our ancestor, the Holy Ancestor and Benign Emperor (K'anghi), wrote a work on the subject [of Astrology] entitled *Sin Lih K'ao Yuen*, which was published for distribution throughout the empire. But the errors in the work previously mentioned were not all corrected—the Holy Man (the emperor) not considering himself as sufficiently well acquainted with the subject to justify his taking upon himself the full work of correction and revision, preferring to leave it to later hands. We have therefore consulted with the members of the Board of Astronomy, who, in answer to our inquiries say that the errors in the *T'ung Shu*, the Guide to Selection, ought to have been corrected long ago, and now, as there is Chwang T'ing Wang, and others, who were somewhat instructed by our Imperial Ancestor in the principles [of the preparation of the calendar], if advantage is not taken of the present time (when we have men of such ability to do the work), to correct the errors before mentioned, it is doubtful if there will be any one hereafter who will be competent to undertake it. We therefore ordered the men above mentioned to prepare a work on the subject for distribution throughout the country, with the errors of the previous Guide corrected. Not all the errors in that book, however, could be corrected, because the errors in many cases have been so long followed as to become established usage; and to change them completely would result in much inconvenience to the people.

"The name of the book thus prepared and published is *Hieh Ki Pien Fang Shu*. In reference to the terms *Hieh Ki* and *Pien Fang*, the meaning is to reverence the divisions in the heavens and the positions on the earth, for if in the smallest affairs heaven and earth have a controlling influence, how much more is this true of the graver and more important concerns of life. But to say that this or that thing is lucky or unlucky, or that this or that is fortunate or calamitous—this is more than any who is well informed will undertake to decide. But in reality, good and bad luck, happiness or misfortune, are dependent only on reverence and irreverence [*i.e.*, happiness follows the good man while evil befalls the wicked.]

"Written in the 6th year of K'ien Lung, 1742."

This preface is followed by the names of 33 men, members of the Board of Astronomy and others, who together brought the work to completion. Following this list of names we have a record of the various memorials and decrees that passed between the emperor and his ministers on the subject. The memorials speak of the many errors and inconsistencies (a long list of which is given) that are contained in the *Guide to Selection* and the *Perpetual Almanac* (萬年通書), and the emperor decrees that a new work shall be produced in which the errors shall be corrected and the contradictions reconciled, so that the system may be made consistent with itself and thus handed down for perpetual use.

This effort to systematize the science of Astrology and place it on an authoritative basis took place not many years after the glaring errors in the calendar had, by the help of the Jesuit priests, been corrected. Thus the Almanac as now published is founded upon the *Su Li Tsing Yüin*, a work on mathematics and astronomy, for its astronomical portions, and on this *Imperial Guide to Astrology*, for its astrological portions.

The work consists of 36 volumes. It will be impossible, for want of time and space, to give a detailed account of the contents of each volume. The table of contents gives a pretty clear idea of the subjects treated of in the book.

The first two volumes treat of Original or Basic Principles. These are as follows: the Yellow River Plan and the Writing of the River Loh; the order of the former eight diagrams; the positions of the former eight diagrams; the order of the later eight diagrams; the positions of the later eight diagrams; the former and later eight diagrams adapted to the Yellow River Plan and the River Loh Writing; the order of numbering the years, months and days, &c.; the 10 stems; the 12 branches; the 12 musical notes or pipes; the 28 zodiacal constellations; the order of the four seasons and five elements; the six zodiacal spaces; the order of the diagrams for the 12 months; the 12 zodiacal spaces and the 28 constellations adapted to each other; the naming of the days by the 28 constellations; the five elements—metal, wood, water, fire, earth; the use of the five elements; the positions where the five elements flourish; the 10 stems and 12 branches adapted to the five elements; the three conjunctions; the six conjunctions; the sequence of the five rats (used in numbering the days); the sequence of the five tigers (used in numbering the years); the production of the breath of nature by the five conjunctions; the included gamut or musical scale (each year is placed under one of the five notes of the gamut);

the included character *kiah*, (i.e., the order of the sequence of the character *kiah*); the 24 points of the compass; the arrangement of the five elements; the center needle, double hill and five elements; the connection of the needle, the three conjunctions and five elements; the five elements of the Great Plan (taken from the Book of History); the changes and revolutions of the grave dragon; the destruction of the hills by the year and the month; the positions of the 24 terms; the three conjunctions of the included character *kiah*, with the eight diagrams; the changes of the eight diagrams for the small revolving year; the changes of the eight diagrams for the large revolving year; a plan of the changes of the diagrams for the revolving years.

These forty or more basic principles form the foundation of the science of astrology and divination. As one of K'ien Lung's ministers says in a memorial to the emperor, the plan of the Yellow River and the Writing of the River Loh explain the manner of the action and reaction of the five elements, while the eight diagrams are the basis upon which good luck and bad luck are determined. It will be interesting to note the meaning of a few of these basic principles.

The Yellow River Plan is that which appeared to the ancient Fuh-hi when a dragon horse came up out of the Yellow River, with certain markings or spots on his back which were presented to Fuh-hi as a revelation from heaven concerning the manner of the creation and preservation of all things.

So also the Writing of the River Loh was revealed to Yü the Great in the form of markings or spots on the back of a divine tortoise that came to him out of the River Loh. From the Yellow River Plan the divine Fuh-hi developed the system of the eight diagrams, and from Loh River Writing the Great Yü drew the nine divisions of the Great Plan (of the Book of History), wherein are set forth the principles by which kings should govern, and men guide their lives.

As given in the work before us, the Yellow River Plan consists of certain lines of spots or small circles running from one to nine, and arranged in the form of a square, and so placed as to correspond with the five positions—north, east, south, west, and center—the lines of seven spots and two spots being on the south, while those of one and six spots are on the north, &c. In describing the arrangement of the spots of the Yellow River Plan, the book tells us that "one and six correspond to water and occupy the north, two and seven are fire and occupy the south; three and eight are wood and occupy the east; four and nine are metal and occupy the west. Wood on the east produces fire on the south; fire on the south

produces earth in the center; earth in the center produces metal on the west; metal on the west produces water on the north. This is the order in which the five elements produce each other."

The River Loh Writing is represented as consisting of a series of spots ranging from one to nine, and as they were revealed to Yü the Great on the back of the divine tortoise, nine were on the tortoise's head, one was on its tail, two were on its right shoulder and four on its left, three on the right side and seven on the left; eight on the left foot and six on the right, with five in the center. Hence "the water of one and six destroys the fire of two and seven; the fire of two and seven destroys the metal of four and nine; the metal of four and nine destroys the wood of three and eight; the wood of three and eight destroys the earth of five in the center; the earth of five in the center destroys the water of two and six. This is the order in which the five elements destroy each other."

The eight diagrams are distinguished as *former* and *latter*, to indicate the two systems of arranging them, the first being the work of Fuh-hi, and the second the work of Wen Wang. In describing the "former diagrams," our book quotes a passage from the *Yih-king*, which says that the Great Extreme produced the two primordial principles (the two lines, one broken and the other unbroken, from which the eight diagrams are produced), the two primordial forms produced the four (secondary) figures, and these produced the eight diagrams. These eight diagrams are all named, and each one has a definite position with reference to the points of the compass. Four of them belong to the male principle of nature, and four to the female principle. The "latter" eight diagrams have different positions with reference to the points of the compass from those of the "former" diagrams, and hence their mutual interactions are somewhat different. The first, or *Kien* diagram, represents heaven the father, and three other diagrams belong to it, which are the elder, middle and younger sons. The *K'wen* diagram represents earth the mother, and three other diagrams belong to it, which are the elder, middle and younger daughters. Following this we have the adaptation of the Yellow River Plan and the Loh River Writing to the former and latter eight diagrams respectively, together with the meaning of each adaptation.

Without stopping to discuss these points further, we pass on with the remark that we see in what is here said in regard to the eight diagrams, &c., that the practice of Astrology and Divination among the Chinese has had its origin in hoary antiquity, and that what has been aptly called the mechanical play of idle abstractions, which forms the bulk of the *Yih-king*, is the basis of the whole system.

Idols and Spirits.

BY REV. E. Z. SIMMONS.

"The nature and extent of Chinese belief in idols and spirits, and the best arguments to employ in combating the same."

ONE might think this a very easy subject to write on, because of the abundance of material, for when one's eyes are sufficiently opened to enable him to see all the signs of idolatry there are to be seen in going through their streets, or to be seen in their houses and shops and along their highways and roads, he is led to conclude that the worship of idols is one of the chief employments of the people. And if one's ears are sufficiently unstopped as to take in the general drift of the conversation of the people as they go about their everyday business, he is soon convinced that the Chinese believe that the spirits are indeed very numerous. And just here comes in the difficulty—one is overwhelmed with material and hardly knows how to extricate himself. It is somewhat like putting a stranger to forests down in the midst of some of our great unbroken forests in America, and asking him the nature and extent of the forest. He replies, It is all forest, so far as I have been. It is true there is great variety in the forest. Some oaks, poplars, elms, gums, pines, beech, walnut, hickory, and a thousand others that he does not know or has ever heard of before. Some are tall, some are low, some large and some small, some straight and some crooked, some pretty and some ugly, but all a part of the one great forest. There are some open places and some glades, but not large enough to break the continuity and unity of the forest. So it is with idolatry in China. The people are nearer a unit on this one thing than any considerable nation of people are a unit on any one belief or worship. It is true there are some exceptions, but these are very few, not sufficient to break the continuity and unity of the Chinese as an idolatrous people.

I do not propose in this paper to discuss the subject of ancestral worship, though I maintain that this is one of the most subtle and most harmful forms of idolatry that we have to contend with. Webster says an idol is "An image, form or representation or symbol of deity, made as an object of worship." And an idolater is "A worshiper of idols; one who pays divine honors to images, statues, or representations of any thing made by hands; one who worships as a deity that which is not God." Ancestral worship is, according to Webster, idolatry, and it must have been the ingenuity and wickedness of the devil that named this most

deadly phase of idolatry, "*Hau king fu mo*," or honoring parents. The Chinese all worship their ancestors, from the Emperor down to the meanest of his subjects.

But as to the other kinds of idolatry, some may say that our eyes and ears may deceive us. Possibly so. Therefore I will try to analyze the subject, that we may see beyond the surface and see all sides. Sometimes there are certain characteristics of persons of certain nationalities that one word often enables the close observer or character-reader to place a person in his proper position as to nationality at sight. And if I were called upon to designate the Chinese as a people by one word, I should unhesitatingly say that word is *selfishness*. This may be seen in their worship of idols and offerings to the spirits.

1st.—The Chinaman worships in order that he may gain riches for self.

2nd.—That he may be successful as a scholar, that he may be an official, that he may make money for self.

3rd.—He worships that he may have long life, and receive the congratulations and reverence of his descendants and neighbors.

4th.—He worships in order that he may have many descendants to perpetuate his name among men, and to worship him after death to secure the peace of his spirits.

5th.—He worships in order that he may induce the gods and spirits to avenge his imaginary or real grievances upon his enemies.

6th.—He worships in order that he may appease the gods and spirits, that he may live in peace and health, and escape all kinds of calamities.

If there is anything but selfishness in a Chinaman's worship, I have never been able to see it. When we get at the bottom motive of his inner soul, we see selfishness written there. What proportion of the people believe in and worship idols and spirits? After very careful inquiry, and bringing together the estimates that I have secured from the three great divisions of the people—literary, trading and farming classes—and taking the medium as most nearly correct, I find that from seven to eight-tenths of the people believe in and worship idols and spirits. From two to three-tenths profess not to believe in them or worship them, but when sickness or other calamities come upon them they nearly all betake themselves to their idols and shrines. The idea that sickness, disease, epidemics, floods, droughts, and sudden calamities, are caused by the offended deities and spirits, is fostered by about four-tenths of the Chinese doctors. A part of the usual prescription is, according to the disease or ailment, to worship such and such an

idol. I sometimes stop in at Shing-wong-min, the great city temple, to see how things are going on. It is sad enough to see the poor deluded men and women worshipping, but when one remembers that they may be praying for the recovery of some loved one it is doubly sad; and I think this may account sometimes for the sad expression that we see on their faces. This idea that calamities of all kinds are caused by offended idols and spirits, is more generally demonstrated in the great idol processions and various performances that take place in times of floods, droughts, etc., as in April last, when the officers and gentry, who profess not to believe in idols, were flocking to the temples every day praying to the idols to stop the rain. Some of their performances would be laughable but for the silly superstition that holds them bound as with a chain. For instance, in April when the higher officials had been going to the temple of Lung-wong, an old dilapidated place hardly fit for the swarm of beggars that horde there, but too sacred for the highest officials in Canton to go in at the front door; after they had been creeping in at the side doors and praying to Lung-wong for some time, and he did not answer by stopping the rain, they locked him up in a small place for five days, and when the rain stopped they released him saying that he had heard their prayers. I remember that several years ago when Lung-wong would not give them rain they chained his highness and dragged him out in the court-yard in the hot sun for several days. And some of us remember with a good deal of distinctness the incessant din and booming of fire-crackers and cannons in April, to try and drive off the rain god. There was a good deal of growling last winter in Hongkong because of the noisy demonstrations to try and appease and drive off the small-pox god. These things voice the general belief of the people in idols and spirits, for all of these things cost money, and a lot of it too, and unless the Chinaman thought he was getting something worth more than the money he spends he would not give it. That which most correctly gauges a Chinaman's belief in anything is the amount of money he is willing to put into it. I have given a good deal of time and attention to this part of the subject. I hired two of our Christian men to make a canvass of the city, to find out approximately what the worship of idols and spirits costs each family, or each person. It took them about six weeks to make this canvass, and according to it there are in Canton and suburbs 663 temples of various kinds and sizes. There are 83 Buddhist nunneries, and 50 places where Buddhist priests live; also often very large establishments with many tens of men and women in each institution. There are 145 places where Taoist

priests live. These are more like the common houses of the Chinese, as they generally live with their families. There are 275 "She-fán" or open altars, and 383 double open altars. There are 974 shops where things used in idolatrous worship are made and sold. A very large number of these shops are given entirely to the manufacturing of such articles. There are 67 shops that make idols; this seems to be a very small number, but when we take into account the fact that many of the idols are made of clay, at the great potteries in the country, and that when a house is well stocked with idols they will last for generations, and that the older an idol is the better the people like it, we are surprised that so many people still find employment in such work. And I should have said that the making of fire-crackers, which are so largely used in their worship, is not included in the above statement, as most of these are made in places away from Canton. There are probably not less than 12,348 persons engaged in the manufacturing of articles used in worshiping idols and spirits, and that live upon their connection with idolatry. This does not include the many tens of thousands of women who are largely engaged in folding the paper money that they burn to the idols and spirits. After interviewing a great many persons on the subject, the lowest estimate of expenses in money to each family of five persons is \$2.50. Add to this the amount that is required for the support of those who live in part or entirely upon idolatry, and we will have at least three quarters of a million dollars spent by the people of Canton for idolatrous purposes. This is probably the best evidence that we have as to the extent of belief in idols and spirits. I believe the above estimates are below the real truth in nearly every case; I have purposely kept the figures as low as I could, for I do not want to make a bad thing worse than it really is. These estimates do not include the expenses of stated official worship, nor do they include the expenses of the annual theaters, decorations in honor of the god of fire, or the feast of lanterns, &c. The expenses of these are very large, and are met by an assessment on each shop or house, and are often paid under protest. I have thought it best not to include any idolatrous expenditures that were not voluntary. To include these would make the annual expense to each family considerably greater. That I might gain some information on this subject, I have visited two of the halls where they are supposed to preach the Sacred Edicts, but most of the preaching I have heard in these places consists in telling stories to please the people, and these are the very common people. Those who visit these preaching halls are not equal in intelligence as a class to those who visit our

chapels. Sometimes their stories have a moral and are rather good, but most of what I have heard is intended to please the crowd and create a laugh. Their stories are usually taken from books, but they are most absurd and untrue to life. I have observed that when their heroes do anything that is commendable they nearly always ascribe it to their faithfulness in worshiping their ancestors, the idols and spirits, and if any calamity befalls one of their heroes, they always ascribe it to the neglect of their worship of ancestors and idols, and to the influence of malignant spirits.

A few weeks ago I was in one of these halls and heard a fine-looking, and what I would take to be a scholarly old gentleman, exhorting his audience to be careful of their acts and words, for, said he, the spirits are very numerous and are always present, and they see what we do, and hear what we say, and will certainly reward us accordingly. To cap their climaxes and to enforce their arguments they nearly always urge the approval of gods and spirits, or their disapproval. I have observed that these preachers nearly always have a book open before them or in their hand, and make very frequent references to it, so I have bought some of these books that I might see what there is in them. One set of twenty volumes called *San-tseung-fung-shan-in-i* (繡像封神演義), is a kind of cyclopedia of the doings of spirits and genii. This book is largely used by the lower classes of theater actors. The title of the book might be translated about thus: "Embellish the idols, enrich the spirits, by having them set up as gods and their various doings made known." If any of you have a liking for that which is wonderful, absurd, ridiculous, unreal and visionary, I would advise you to get this set of books, but you will find yourself somewhat in the position of a man hunting for wheat and not knowing much about threshing floors; he comes upon a great pile of chaff and is told that he can have all the wheat he can get out of it. He gathers up a basket full and runs it through the fan, looks for the wheat, but finds very little. He tries a basket full from the other side of the pile, with a like result, and so from the other side. At last he gives it up as a bad job and looks somewhere else for wheat. So I judge it will be with those who undertake to get much out of this book, though I would not say the experiment is entirely useless. The man who runs the chaff through the fan gets the exercise, and the person who reads the stories in this book will get the exercise.

I then tried a medical book, *Tsang-po-mán-fat-kwai-tsung* (增補萬法歸宗), or "Books of ten thousand receipts added by the gods," in four volumes. I never did take much to doctor's receipts, or their medicines either, and I certainly took much less to this

book, with its peculiar shapes like pitch-forks, pot-hooks and hieroglyphics of indescribable shapes. I concluded to leave this for some of the doctors to look after for a future conference. But I did get hold of a book called *Shan-sin-t'ung-kám* (神仙通鑑), of thirty volumes, that contains some things of real interest. This book might be called a cyclopedia of idols and Chinese religions, with a little added from other nations. It has a chapter or section on Mohammedanism. But that which interested me most was the part in reference to Christ, which I have translated as follows:

"Far away in the west, men say there is a nation 9,700 *li* distant, which it takes three years to reach only the border of the country. There lived a virgin named Mary, in the first year of Hon Ming Tai, to whom the heavenly spirit Ka-pi-ak-i, was sent by the Heavenly Lord to say 'You are chosen to be a mother.' She conceived and bore a child and was very joyful. She wrapped it in a cloth and put it in a manger. A great company of heavenly spirits made music in the air. After forty days the mother carried the child to the holy priest Pa-tak-kau and named him Jesus. At twelve years of age he went with his mother to the holy temple. When they were returning home they lost Jesus. The mother's heart was very bitter. After three days and nights they found him in the temple sitting and discussing with the scholars the Heavenly Lord's affairs. When he saw his mother he was very glad and went home with her and was a filial son. At thirty years of age he left his mother and began to go about the country, and in *Ü-tak-a* preached to men. He did many wonderful miracles. Among the people of that kingdom many of the wealthy and those in authority were very proud and wicked and envious. The multitude followed them. There was a conspiracy to kill Jesus.

"Among Jesus' disciples was one named *Ü-tak-sz-ché*, who was very covetous and knew the mind of the nation. Because he wanted money, with sword in hand in the middle of the night he led the multitude and seized Jesus and led him to A-nap-sz. In Pilate's *nga-mun* they took off his clothes and bound him to a stone and beat him over five thousand and four hundred strokes. His whole body was wounded. He was arraigned as a lamb, but he opened not his mouth. The wicked company made a crown of thorns and put it on his head. They dressed him in red and hypocritically worshiped him as king. They made a very large and heavy cross and forced him to carry it on his shoulders, but he sank down under its weight. His feet and hands were nailed to the cross. He was thirsty and they gave him vinegar and gall. After this the heavens were darkened and the earth quaked and the rocks were rent asunder.

He was thirty-three years old when he died. Three days after his death he rose from the dead. His body was very luminous. He appeared to his mother and dissipated her sorrow. After forty days, when he was about to ascend to heaven, he commanded his 120 disciples to divide and go into all the world and preach and with holy water wash away the sins of the people and receive them into the church. After this all the holy men followed him. Ten days after he ascended, the heavenly spirit descended and carried his mother and placed her in the ninth heaven. There she is the ruler of all mothers in heaven and earth, and is the lord and mediator of all men. The disciples went everywhere preaching, even to the kingdoms of Sai-yeung-ku-li and Mak-tak-lo."

Of course you have noted the mistakes in this account of Christ's life, etc., though it is interesting to find that He is accorded even this recognition by a heathen Chinese writer. This work is said to be that of a scholar who had become very poor, and he took this plan to make some money. When the manuscript was finished he said to his daughter, "If you want to make some money, look in my trunk and get that manuscript and have it published." He, being a scholar, could not sanction by his name the publication of such a book. It was first published about 228 years ago. This book voices the popular mind on the subject of spirits and idols. From what has been said above I am quite prepared to believe that between seven and eight tenths of the people believe in and worship idols and spirits. It now remains for me to notice the last part of the subject—the best argument to employ in combating this belief in idols and spirits. This subject is of great interest and importance to many of us, because for this very purpose we came to China. I once thought that sarcasm and ridicule would accomplish much towards shaking their belief in idols and spirits, and I have enjoyed keenly some of the Chinese preachers' efforts in this direction. I have sometimes attempted something in this line myself, but I don't do much of it now; I don't think it a good way to accomplish our purpose—their belief in Jesus. It is easier to tear down than it is to build up. A few years ago, during the French unpleasantness, I had a conversation about like this, with a well-informed book man. He said, "What news from Foochau?" I told him that there had been some fighting, and that in a few minutes the French gun-boats had sunk eleven gun-boats of the Chinese, only one escaping, and with but little damage to the French gun-boats. He said, "Just reverse the thing and you will have the story the way the Chinese officials

are putting it." I said, "Do you think they believe what they are reporting?" He said, "You do not understand the Chinese. If you knock a Chinaman down he will get up and brush the dust off of himself, and, if it is to his interest, he will swear that he fell down and that you did not hit him." So an audience will often consent and join with you in ridiculing idolatry and then go right out and worship the idols. What missionary is it that has not put forth his best arguments and fairly electrified his hearers with his eloquence in favor of worshiping the one true God instead of worshiping *heaven* and *earth*, and then heard his hearers remark as they go away, "Yes, worship heaven and earth, that is the thing to do." It seems to me that about the best way to preach to the heathen is: 1st.—Briefly set forth the arguments in favor of the one true God. 2nd.—That He is a just and holy God. That He cannot be otherwise. 3rd.—That man is a sinner and needs a saviour. The evidence is always at hand to establish this fact. 4th.—That Jesus is the Saviour that we need to save us from the power of sin in this life. 5th.—That in Him all the higher wants of our spiritual being are satisfied, so that we have no need or desire to worship idols. That God being a spirit and being all-powerful and all-wise and everywhere present, we need not fear what evil spirits may do to us. 6th.—That in Christ we have sure hopes of everlasting life and happiness beyond the grave; and 7th, that our bodies are under the kind watch-care of the Almighty and will be raised at the last day. This seems to me to be the best line of argument to meet the Chinese belief in idols and spirits, because it gives them something instead that is better, and meets all the real wants for this life and that which is to come. But all efforts and all arguments will alike fail unless the power of the Holy Spirit is given, to make effective our work, and if we are wanting in this respect it is our own fault, for says Christ, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him."

Self-Immolation by Fire in China.

BY D. J. MACGOWAN, ESQ., M.D.

[Continued from page 451.]

ABOUT the beginning of the present year the following advertisement was posted throughout the country:—" *Special Notice.* Live-for-ever Abbot, of the Spiritual-hill Monastery, hereby informs believers that Perceptive-intelligence, a graduate of the Great-cloud Monastery, having consecrated himself to the contemplation of Budha, thereby attaining perfection in the right way, and securing plenitude of merit was last summer graciously moved by Budha to attain to the sitting transformation, and he has accordingly fixed the 28th of January, at 11 a.m., for the rite, at Spiritual-hill Monastery, when he will ceremoniously take a seat within a faggot pavilion, and through the medium of fire forever take leave of mundane existence.

"Let all believers and believeresses who wish to be present come [with offerings, understood] reverently and early to recite the rituals of Budha and of the Queen of Heaven, by which their merit will be immeasurable, enabling them collectively to reach the region of supreme happiness."

Spiritual Monastery Hill rises like a low small island in the centre of an extensive mountain-range-bounded plain, open towards the sea. At its base is a thriving market-town; it is beautifully wooded, and surmounted by the monastery-temple.

"Believers and believeresses" found on their arrival that more had been provided for their edification and entertainment than Live-for-ever had advertised; a younger brother of the monkery, Effulgent-glamor, moved by the effusive adulation that Perceptive-intelligence was receiving, had duly prepared himself by a brief course of prayer, fastings, and ablutions, also to become a candidate for Buddhahood through consuming flames, and it was seen that two fagot pavilions had been constructed, one on either side of the temple—to enable spectators who failed to witness the first burning to have a chance at the second.

The candidates for the fiery baptism were frequently interrupted in their devotions by hard-headed, practical neighbors, who were importunate in entreaties to share in the superogatory merit that beatitude through fire would secure. They were petitioned to become tutelary guardians of the neighborhood, to ward off supernal and infernal maleficent influences, to grant luck in trade, propitious seasons, plentiful harvests,—everything, in fact, which experience had shewn to be worth praying for. They both complaisantly promised every-

thing, and thereupon they became objects of worship as living Budhas, and gifts flowed profusely into the monastic treasury; exultant pæans resounded through the village.

At the hour appointed, Perceptive-intelligence issued from his chamber; wending through kneeling crowds by measured steps, chanting a sutra and beating time on a hollow wooden skull-shaped block, he advanced to the pavilion, took his seat within it, and from matches that had been presented for the occasion, set fire to the miniature structure, which was so constructed that through apertures and at the door his behavior might be observed; as the flames began to scorch he could be seen by many still chanting and beating time, until concealed by flame and smoke.

An hour later, Effulgent-glamor, who had witnessed the burning, proceeded calmly and undismayed to the pavilion that had been prepared for him, and, while the assembled crowd resumed the ritual observed at the first burning, completed his part of the performance to the entire satisfaction of all concerned.

Their bones were collected and transmitted to a Wenchau monastery, which is the repository of sacred ashes.

I enquired of Abbot Live-for-ever if no remonstrance had been addressed to his deluded brothers—no call for magisterial intervention. He assured me that he had earnestly dissuaded them from that form of self-sacrifice, telling them that endurance of the ills of life was more religious than seeking escape by suicide. No one looking at the honest, benevolent expression of the Abbot's face could have doubted him. As regards invoking magisterial intervention, that was a notion that had never occurred to him, and if it had been suggested he would not have dared to have moved in the matter.

The Shuiian district magistrate was within a few hours reach; he could not have been unaware of what was to take place, and interference would have been fussy officiousness. Besides, what could be done with the donations that had been made by the public? how could public indignation be placated?

An illustration of the profusion of gifts which attends an immolation of that kind is narrated in the history of General Li Pau-ching, who turned popular credulity in that matter to profitable account. Early in the seventh century he was engaged on an expedition into Shansi, and, on arriving at Luchou, visibly discerned the bottom of his military chest, and for its replenishment he hit upon the following device. In that city was an Abbé held in great reverence for zeal and sanctity, to whom the General applied, soliciting his name and influence in raising the sinews of war. The thing is "most feasible," exclaimed the estimable ecclesiastic; and when

the General unfolded the details of his scheme, the Abbé entered into it with alacrity. It was a pious fraud, but like too many of his cloth, he held that the end justifies the means—the coffers of the State and the till of the Church might rightfully be filled by an artifice at once innocent and facile. The Abbé agreed to advertise that, on a certain day, he would transform himself into a Budha by fire, the General on his part contracting to afford a safe escape from the flames to which the former was to expose himself; to that end, he dug a tunnel through the loess from the floor of a hut to the pit in which the combustion was to be conducted, thereby enabling the Abbé to effect escape.

For seven days previous to the burning, religious exercises were conducted day and night with exceptional display and ceremony; incense and candles constantly burning, while sounds of invocations rose with perfumes without intermission; meanwhile the Abbé incessantly exhorted his flock to good works. To show that they were themselves duly affected, the General and his staff placed all the money and valuables they could muster at the preacher's feet. Touched by the liberality of the grim men of the swords, the citizens, and of course their wives, vied in heaping silver and the like on the military pile; in that manner more than a hundred thousand taels of silver were collected.

So far, not so very bad,—the pastor had merely fleeced the believers and believeresses in an unjustifiable manner, but the flagitious perfidy of the General brought the ceremonies to a sad close. When highly inflammable oil had been for the last time poured on the firewood, and the Abbé descended with a chaufrette to ignite the wood, the General ordered his soldiers to fill up the place of exit at the hut, and the miserable man perished in the flames that he had confidently kindled.

By the credulous and swindled citizens of Luchou the transaction was considered a great success. They piously collected the charred bones of their beloved Abbé, and duly interred them in a dagoba, an edifice constructed for the preservation and worship of relics of saints. Had the Abbé been successful in his attempted escape from burning, he would, after a brief interval, have reappeared among his flock as a re-incarnated saint, and have been worshipped as a living Budha.

The contagiousness of outbreaks of religious emotion and fanaticism have been often observed. We have seen the attempt that was made at Wenchau to emulate the deeds at Spiritual Hill Monastery, and now it appears that another priest of that Monastery has announced his having vowed to immolate himself by fire next

Autumn. Whole-heart, the new candidate for the baptism of fire, was not at home at the time of my visit, being starring it through the country, and discounting the posthumous fame and glory that await him when the rice is garnered and people have leisure for spectacular entertainments. That, happily, is a performance not likely to come off, unless covertly and far from public view, as not many miles from Spiritual Hill Monastery a Christian Church has been planted, the members of which will humbly memorialize the magistrate to interdict the burning as soon as it is advertized, and as the magistrate of Wenchau regarded that rite as illegal, it will probably be forbidden.*

All orders and conditions of men afford recruits to the portion of the sacerdotal class, the pious portion constituting an infinitesimal section of the whole. For the most part they are purchased when children from distressed parents, and are brought up to priestcraft as a trade. They, with adults having an aversion to labor, quit the world for a life of indolence, and constitute the priesthood generally; the exceptions, few in number, are conscientious men who quit the world from purely religious aspirations: it is among such only that zealots are found. Here is an instance furnished by the army.

The great priest Harmonious-blending was in early life a soldier, but of a disposition that rendered him averse to carnage; he always interposed to prevent indiscriminate slaughter, rescuing the imperiled, preventing violation of women, robbery and arson; in short, he was a sorry specimen of the soldier class. In quitting the army, for which he was so poorly qualified by nature, he abandoned and discarded the world likewise, and ever after led a life of holy contemplation, spending the day from morning until night in silence and abstraction, until he attained his sixty-first

* Some relief in regarding this sombre, lurid picture of the charming Shuian, i.e., Felicitous-repose Valley, will be acceptable to many, and I briefly note here that the Christians alluded to in the text are contributing in a humble manner to the mitigation of the evils of superstition and priestcraft which weigh heavily on a people, who otherwise are enjoying a fair share of prosperity. A Church of over a hundred members has been gathered from this moral wilderness through the apostolic zeal of Rev. G. and Mrs. Stott (Mr. S. suffering from the loss of a thigh, amputated at its upper third). An evidence of the earnestness of these converts is now visible in a poppy field, the entire product of which has been uprooted while in flower, by its proprietor, who having applied to the native Church members for baptism, was told by them that he could not be recommended for immersion so long as he was connected with opium cultivation. He, like the other native Christians, had already manifested his sincerity by abandoning Sunday labor—equivalent to a loss of a seventh of his income—which, although living from hand to mouth, these simple people cheerfully forego. From men who are animated by such principles of renovation, "Felicitous-repose Valley" can alone attain to its full development. To the pastor of that and other Wenchau Churches, Rev. R. Grierson, I am indebted for the information respecting the immolation at Spiritual Hill Monastery, he having accompanied me thither, acting as interpreter of the *patois*.

year, when he abruptly announced his determination to immolate himself by fire at the Diamond Monastery, Hangchan, and forthwith ordered the needful preparation—an upright chest in which to sit, and firewood to enclose it.

On the day appointed for the burning, his brethren provided a feast for the spectators and contributors of money, whom Harmonious-blending addressed (acting as master of ceremonies at his own obsequies), exhorting them to good works and devotion to Budha. On the completion of his discourse, holding burning incense in his hands he bowed to the assembly, ceremoniously taking leave of his auditors and saying to his colleagues that he did not desire to have his ashes placed under a dagoba, but to be mixed with flour and cast into the canal to feed fishes. He then entered the case, seated himself, and set fire to the combustibles which environed it. Before being enveloped by the flames he was seen wiping perspiration from his face (2).

Women though more self-sacrificing than the sterner and coarser sex, and more addicted to suicide, are less given to shocking forms of immolation as religious votaries; seldomer leaping into chasms, and yet less committing themselves to the flames to attain saintship; yet that they are capable of calmly meeting death in that manner is abundantly evident: take two examples.

Mrs. P'an, a widow of Hangchau, a zealous Buddhist, denied herself the ordinary comforts of life, abandoning ornaments, wearing coarse attire, eating barely sufficient coarse food to give her strength to work embroidery, giving all that she could save to the priests, felt that she must do something for herself, and the best thing she could do would be to work out her salvation through fire. Her religious name was Rapt-meditation (laics of both sexes who aspire to religious life assume new names), but neither active employment nor meditation could meet her needs. She caused a chest-like structure to be made (such as Lofty-and-profound had provided himself with) wherein to be consumed by fire. Appointing a day for her immolation in the court of her dwelling, she invited many priests and women to witness the burning; several hundred assembled. After bathing herself in perfumed water, she was led by several of the sisterhood to the cage, into which she entered and seated herself, holding burning incense-sticks in her hands. Kindling-wood was piled around her, which, at her request, the priests fired. At once flames of variegated hues arose, and fragrant vapors were diffused, amidst which her spirit took its upward flight. 16th day of 6th moon, 1691 (2).

This was in the reign of K'anghsi, not long after his proclamation against immolations; but it is evident that he did not mean to forbid the practice among Buddhist priests; those of them, at least, who form portions of extensive monastic establishments, being privileged in that matter.

At certain periods of history no rites of the kind were tolerated. Such simple self-inflicted tortures to which Buddhist priests are addicted, as scarring their heads and arms with burning moxas, drawing blood for writing, or burning off a joint or two of their fingers, were decreed to be illegal in the reign of Hui-tung, 1114 A.D.

Three years later, a woman was transformed by fire at Weishien, in Shantung, a few miles beyond the city. An aged woman who was as black as varnish (a Hindu?) blew fire from her mouth which consumed her entire body: the flames were of a greenish color. bystanders who tried to extinguish the blaze only caused the fire to rage with increased fury. On hearing of the event, multitudes hastened out of the city to see the remains of the combustion, and great wonderment was expressed on learning that a woman should be so conversant with Budhistic art as to effect such a phenomenon (8).

Spontaneous combustion, so called, was a natural outcome of a myth that Budha was transformed in that manner:—"His disciples, after his death, wanted to perform the ceremony of cremation, but they discovered that his body was incombustible by ordinary fire. Suddenly a jet of flame burst out of the mystic character inscribed on Budha's breast and reduced his body to ashes."*

Confucianists, hardly less than Chinese religious enthusiasts, hold that life is not worth living when their environment and a sense of honor calls for suicide; resorting to immolation by fire after the Budhistic pattern.

I purposed to restrict this essay to self-immolation by fire on the part of religious devotees, but introduce here, parenthetically, the recent burning of an academician who immolated himself that he might have a good record for leal-heartedness and patriotism.

Wu Chung-luan, a native of Shou-hsing, Chehkiang, ex-criminal judge of Kuangsi, found himself, when an octogenarian, a fugitive in Chusan in 1861, whither he had repaired to escape from the Tai-ping rebels. He occupied apartments in the Confucian temple, where meditations on loyalty and of devotion to the State engrossed all the hours of his exile; thinking particularly of a favorite disciple who had died with honor in fighting for the Emperor; remember-

* Eitel's *Lectures on Buddhism*, page 4.

ing also an esteemed friend who had in like manner left a good record for posterity, he longed to emulate their deeds of lofty devotion, and to seek an occasion by which he might avoid the ignomy of death by disease when the State was endangered.

Anticipating the capture of Chusan by the rebels, he constructed a hut of firewood in the temple court, planing a stool within after the manner of Buddhist priests. On hearing that the city had fallen, clasping the tablets of Confucius to his breast, he entered the hut, which, in obedience to command, his servants fired, and he was speedily consumed.

In Buddhist cases of spirits disembodied by fire, the soul's destiny is fixed and well understood, but with Confucianists uncertainty prevails; few agree on that subject. Many, like Yang Chu, the proto-nihilist (4th or 5th century B.C.), hold that death ends all, yet for the most part they are agnostics; but many entertain vague Taoistic notions; of these were the family of Civerant Judge Wu Chung-luan, who ascended to the gemmeous empyrean palace of the Supreme Shangti, where, robed in black, he became a messenger or angel; a circumstance which he communicated to his family by writing, employing for that purpose a pencil that was kept at home suspended for the use of supernals who had communications to make to believers in spiritual phenomena. He added that in his eightieth year he had consumed himself by fire from patriotic considerations, and was still weeping on account of his sovereign's embarrassments* (2).

Instances of officers voluntarily perishing in the flames, like Sardanopulus, are met with repeatedly in Chinese history. It was the custom of a tribe of islanders of the China sea, to immolate themselves by fire on the death of their king, chief, or masters; or to drown themselves in the sea if they preferred a watery to a fiery death.†

* In 1850, when Spiritualism came to attract attention, I described in the *North China Herald* the Chinese mode of consulting the departed, and also Table Turning: delusions which have since become more striking in the West than in China.

† It is worth while to try to identify that island. Its name was Shé-po State (閩婆國), and it was reached by junks sailing south-east in one month, in the north-east monsoon; it was low [coralline?], it produced cocoanuts, from which liquor was made; sugar—white red and very sweet; pepper, sandal-wood, nutmegs, cloves and lignoaloes. The people practiced tonsure, they liked gradually figured girdles which they wore about their waists, and were much addicted to fighting. Their coins were worth each a tael of silver—northern Sung period (9).

Analogous to the practices of these islanders were those in portions of India, notably in Balhara, in the ninth century A.D., as narrated by the Arabian traveller Abu Zeid al Hasan, who writes that when the king died or was slain, several hundreds who had pledged themselves to the rite would burn themselves. The immolation was performed by kindling a fire on the top of the victim's head with combustible materials, which burnt into the scalp until the fumes from integument and bone spread around, in this way perambulating in front of the blazing pyre, until excruciating pain impelled the unhappy devotee to cast himself into the flames.

T'ien-fai—Celestial-plateau Mountain—in the coterminous department of Tai-chau, is the see of the Buddhist Archbishop of Chehkiang, and the scene of annual burnings of living cenobites, and merits a brief description prefatory to an account of the incendiary rites there practised.

The mountain is between three and four thousand feet high, and having considerable area of table land, affords admirable sites for numerous monasteries, the principle of which is the National-purity Monastery and Cathedral; it possesses a valuable Buddhistic library, into which the drowsy drones that vegetate in its cloisters rarely enter, but are generally to be found in the refectory whiling the hours not employed in ritualistic observances; some, however, excel in abstraction, and maintaining the meditative faculty is in constant exercise. As a community, these celibates are strictly moral, being under a discipline too stringent for everyday monks, who find life there to be intolerable, although comfortable and free quarters are supplied, paid for partly by offerings but chiefly from land emoluments and investments. The chief monastery (they are very numerous) goes further back in history than 599 A.D.

The Archbishop* is appointed by the Provincial Treasurer from among the most erudite and holy of the priesthood, which qualities, by a natural coincidence, are found invariably centered in the brother who is also possessed of the highest property qualification; in other words, simony prevails in that and all other preferments in the Buddhist hierarchy; but helping to swell only the incomes of the mandarinates.

As in the empire every province has its archbishop (nominally there is a primate, but he is powerless and unknown in the province) so every department has its local bishop, and each district a sort of suffragan.

Considerable magisterial authority is vested in the Archbishop of T'ien-fai; with his council he tries and inflicts punishment upon direct monks; corporal chastisement and solitary confinement for life are legal penalties. Criminals proper among the priesthood are sent to him from lower ecclesiastical courts, whom he unfrocks and hands over to the civil power.

The sub-torrid climate of the T'ien-fai mountains, and their luxuriant fertility, fit them for the abode of tigers and panthers, of birds, reptiles and insects in extraordinary variety and numbers, while the scenery is of wild and attractive grandeur.

A Wenchau tradition is illustrative of the impression which those mountains have made upon a somewhat prosaic people.

* 鄭綱司

Whilom, a magistrate of aesthetic susceptibilities, wandered in that direction, and became so enamored of its charms that he found himself unable to return, but sent for his household and belongings to be conveyed to the enchanting region. Later, a successor in the magistracy had the curiosity to hunt up its former incumbent, and he also become so fascinated by what he saw, that he never returned, but had his establishment transported thither; which was the last adventure of the kind—the Wenchauese, although confessing to a hankering for those delectable mountains, are disinclined to repair prematurely to a bourne whence there is no return; and communications between the regions ceased for ages.

In a visit that I made to the T'ien-fai Monastery I passed a country contiguous to the bewitching glens. I saw much that was truly attractive and romantic, but nothing that I was loath to quit. My attention was drawn to numerous crematories in copses on the tableau, but I supposed that they were designed only for incinerating the corpses of priests who died there, such being the disposition made of all defunct monks at T'ien-fai. But I have recently discovered that the furnaces are used also for burning living priests. My informants are Bishop Yew-fountain of the Relying-on-happiness Monastery, Wenchau, a priest by adoption in infancy, now advanced in years, respectable and intelligent, supplementing a fair income by the practice of medicine. The worthy bishop passed his novitiate at the chief institution of the place—National-purity Monastery—and he assisted actively at the incineration of his beloved patron, Path-of-growth, whose transformation will be described in the sequel.

The other gentlemen was also a novitiate in National-purity Monastery (where, with the former, he received moxa burning on the head).

Those worthy ecclesiastics state that from three to five monks commit themselves to the flames annually at T'ien-fai, all the victims being cenobites who, finding residence in a community of their brethren incompatible with due abstraction, betook themselves to secluded caves, clefts or ravines, or to huts on ledges of precipices difficult of access, of which there are seventy-three scattered over that wild region.

Those anchorets never see a human visage except that of the bearer to them at certain intervals of their meagre allowance of rice, or at rare intervals they attain glimpses of pilgrims who in awe approach the forbidding solitude. No believeress is allowed to pollute the neighborhood, lest the ecstatic abstraction of recluses should be disturbed. They never quit the posture of rapt meditation,

that of sitting cross-legged, except to boil their rice. Ablutions are forsworn. Betimes they are found to have attained transformation naturally, that is, have been found dead.

After passing several years in seclusion, sometimes as many as ten or more, in other cases a single year only, hermits imagine that they have become fit for immolation by fire, and then repair to the monastery to which they belong, and make preparations for their incineration, fixing the time, always selecting a festival when worshippers and pilgrims come in large numbers. Advertisements of the following purport are posted through the country: "The unworthy priest (stating age, the time of quitting family, residence, etc.) now of our monastery, having attained perfection in truth and piety, has been fitted for transformation and departure to the realm of Budha in the West, and fearing that his fleshly body may become corrupt, has selected an auspicious day to commit it to the flames. All ye believers and believeresses are invited to come seven or three days before the burning to assist him in his prayers, by reciting the ritual, by which your own merit will be enhanced beyond limit, and at last you, too, will reach the kingdom of Budha."

Triennially, a selection is made of the candidates for immolation as being pre-eminently fitted for canonization, and, what is remarkable, the selection for that coveted distinction is made by the Taoist Pope Chang T'ien-shi, who, at his court in Kianghsi, by astrological observations discovers which of the monks who are to be reduced to ashes is designated by Heaven as the model immolator.

Before the burning, an upright chest is prepared containing a seat, which is placed in a perpendicular brick furnace sufficiently large to leave ample space for the combustible materials, pine-wood, leaves and resin, on which sulphur and camphor are sprinkled. The candidates are fitted for the ceremony by fasting and ablation, purification being promoted by gum sandarac.

On the day appointed for the ghastly ceremony a solemn service is held in the great hall of the monastery temple, which, always redolent with sacrificial perfume, is now more than ever filled with odorous fumes, imparting an aspect of mystery to impressive ceremonies, such as attract and captivate a large portion of worshippers in every clime, and of all stages of culture. A solemn silence prevails, and anon the lofty rafters are resonant with the sound of litanies; fluttering tapers, glittering tinsel, combining to cast a glamour, which, with moving scenes before the altar, daze and awe beholders.

The victim and chief performer, emerging from the sacred hall advances with measured steps towards the furnace several hundred yards distant, followed by a band consisting of priests,

some striking a tiny bell, others beating a small hollow wooden block; then comes the whole priestly procession, numbering hundreds betimes, followed by laics—men and women—muttering “Nan-wu-o-mi-to-fo”—*Namah Amitabha*.

On arriving at the furnace, the self-doomed man calmly enters the chest, sits cross-legged, closing his eyes, and places the palms of his hands together pointed outwards. He is left for a time mentally to invoke the sacred name; then the chest door is closed, he is barred in—no longer in sight—and fire applied to the combustibles, which consumes him and the teaming organisms which he had lodged (on such occasions regard for parasites is forgotten), the spectators standing still ejaculating the invocation, the priests close by, flanked by layman and sisters, who, at the close of the burning, worship the remains, which are collected, placed in jars, and buried.

My informants say that, besides religious convictions which inspire them, that those devotees are moved also to the sacrifice by the belief that they thereby acquire merit which is placed to the credit account of the community at large. Certainly laudations and panegyrics are freely bestowed on them when alive, which, with posthumous honors and worship, are no inconsiderable incentives to those suicides.

It is affirmed that these burnings are not always voluntary; that truculent murderous priests in remote districts have been known to stupify a brother with drugs, and to destroy his voice (powdered charcoal is believed to produce aphonia), so that, when exhibited as one who desires transformation by fire, he is unable to protest. The object in such cases being both to obtain money for present use, and to bring permanent renown to the monkery from devout pilgrims.*

In a list of illustrious priests of the Chehkiang province, given in a Gazetteer containing 387 names, only twelve were self-immolators by fire; of that number, three were attributed to fire

* Burning alive has never been a legal punishment in China; it is inflicted by the Buddhist priesthood, but for crime, not for misbelief, and on their own order only, and then less as a penalty than as a purgatorial process, the flames having, it is supposed, a purifying effect, fitting the soul for salvation through Sakyamuni, (pure Buddhism, like unadulterated Christianity, eschews persecution.) Recently two priests were cremated at Canton, an account of which I summarise.

The offenders had attempted to rape two nuns, for which the abbot sent them to the magistrate, who remanded them to their monastery; whereupon the abbot inflicted twenty blows on each; and they, turning upon their spiritual father, murderously assaulted him. For that heinous sacrilege they were tried by abbots from four contiguous monasteries—to wit, Flowery Forest, Longevity, Greater Budha, Ocean Banner and Perfected Submission Monasteries—by whom they were condemned to be burnt in the crematory furnace of their temple, “that the purifying influences of fire might cleanse their hearts, when it was hoped that even on their behalf the saving power of Budha might be exerted.” The sentence was carried out in the presence of a large assemblage of priests and villagers.—Translation from a vernacular (official) paper in *China Mail*, July, 1888.

spontaneously issuing from the mouth—obviously pious frauds. A few incidents are given. Literary-chariot, of Wenchau, hewed sandal-wood into chips, of which he made his pyre and ascended in fragrant clouds, amidst which he was heard chanting. Good-heart was so holy that tigers tamely followed him; he refused to employ mosquito netting, fully exposing himself to their bites, allowing them to satiate. Another bore imprisonment in his "vile hut" for seventy years, when he set it on fire and obtained a happy release; his teeth were found unconsumed. Established-sect was transformed by fire at 81.*

Let us conclude this repulsive theme by returning to Wenchau to narrate the most notable case of burning which has taken place within its walls. It was in 1878, the self-immolating victim being an esteemed abbot.

When a youth he was an enthusiastic devotee and a scholar of great promise, much given to retrospection and metaphysical speculations. Contemplating the innumerable kalpas which he had spent in passing from one form of existence to another, he longed for rest from those ceaseless transmigrations, a promise of which he discerned in Buddhistic doctrines.

He was only in his twentieth year when he quitted the world and took the name of Tao-sheng—Path-of-growth—indicative of desires for progress in spiritual life, borrowed from the Annalists of Confucius. As a neophyte he was distinguished for diligent study of the Sutras, and for his exemplary life, which was more notable as the priests and nuns were then, as now, notably sensual and immoral.

In middle life he abandoned study, spending all his waking hours in a round of ritualistic ceremonies. Burning incense and lighted tapers were never extinguished in front of the image to which his orisons were addressed. When not engaged in religious bodily

* Pleasanter, if not more profitable reading, are the accounts rendered in the same work of Taoist worthies, who, instead of aiming to attain Budhahood through fire, strive to become genii without death, through alchemy, bodily acts, solitary meditation and thaumaturgic arts, some becoming so sublimated through elixirs as to cast no shadow in sunshine, thus attaining requisite buoyancy; but others, before being drugged to that extent, ascend to heaven direct, often in the presence of many spectators. Particularly interesting are the cases where several go up together, as in the case of two brothers, and another of three friends, and in that of a Mandarin and his wife—the husband going to heaven from Ta-lang-shan, Ningpo; the former astride a branch of a tree, the latter, Mrs. Liu né Fan, more gracefully borne aloft on a cloud. But none of the occurrences of the kind that belong to this province are comparable to one in the contiguous province of Kiangsi, where an officer, with all his kith and kin and servants, together with dogs and poultry, through levitation escaped death and dissolution. Some ascend to the empyrean bestride animals, white storks being most commonly sent by genii above to convey the initiated to the Taoist paradise. Among those Chehkiang genii is Chang Tao-ling (progenitor of the Taoist Hereditary Pope Chang T'ien-shih) who was born A.D. 35, ascended from Cloud Peak Terrace, Hangchow, in broad daylight, becoming a genii through elixirs and levitation in the 123rd year of his age.

exercises, he was constantly employed in counting, by his rosary, the number of his ejaculatory prayers; he took the beads to his couch that, except in sleep, he might keep up his invocations to Budha. Yet he was not an ascetic, but partook of all indulgences not interdicted by his church. His chamber was not of pig-sty order, but tidy, and ornamented by classic scrolls and decorated with flowers, while in his habiliments he was a type of the gentleman priest.

As old age approached, he yearned for deliverance from mundane dominion and for the transformation which was to put an end forever to further metempsychosis, and at last, when over seventy years of age, in the possession of all his faculties, he determined, to the admiration of all good Budhists, to wait no longer, but anticipate his natural end by committing his living frame to a pyre, with the intrepidity of a martyr. But how different the motives that prompt such self-immolators from those that actuate martyrs to the sacred principles of religious and civil freedom—examples elucidating the latter of which abound in Chinese history. His was not an act to vindicate a principle for promoting human welfare, it was a mere deed of undiluted egoism. His life, albeit beautiful when superficially considered, was wholly and exclusively devoted to his own moral training; he made no sacrifices for the welfare of others, good and humane though he unquestionably was; he made no efforts to mitigate human suffering, to promote education or to suppress immorality; such egoists do nothing to meliorate the condition of their fellow-men.

It was at mid-day, a great portion of the inhabitants of the city poured forth to witness the spectacle, crowding the city walls, hill-sides and plain below—priests and both sexes of laics eager to enjoy the (happily rare) performance. To enjoy it, not in the sense common to an imbruted Western mob, gloating and exulting at an execution of a misbeliever, but as affording a novel sensation; some of them expecting to see the disembodied spirit of the good abbot emerge, and ascend through flame and smoke to the high domed empyrean.

The sighing of wind through a pine grove afforded an awe-inspiring requiem that contributed to the weirdness of the situation. Taking a lighted taper in one hand, telling his beads with the other, he entered the extemporised combustible hut, and, sitting cross-legged, the posture of rapt contemplation, he was seen by the reverent beholders who were in front of the entrance, to set fire to the shavings, in the flames of which he vanished from their sight.

His remains were piously collected, deposited in a reliquary with all the pomp and circumstance of a sensuous cult: a pretentious tomb beneath the window where I now write contains the enshrined

relics of the learned and devout Path-of-growth, to which sacrifices are duly presented by those who seek his mediatorial services.

Anthropological and sociological students can hardly fail to observe contrasts between *auto da fé* in Budhist and Christian lands. "Deeds of faith" in that form are here far less revolting than in the West. Here, a striking degree of decorum is observed, the victims being generally concealed from view, his writhings and contortions are scarcely seen, and the burning is almost instantaneous; it is a suicidal, not a homicidal rite, and here it is believed that the sufferer at once ascends to the enjoyment of bliss ineffable and unending, while in the West, imbruted spectators gloatingly regard the burning as but the beginning of an everlasting fire. Indubitably Chinese burnings are incomparably less demoralizing—less discivilizing, than the *auto da fé* of Christendom.

It has been the fashion of certain philosophers, from Rousseau to our contemporaries, to decry civilization, to depict the condition of savage life in roseate hues, but the more the question is probed the more repulsive does that condition appear. In the foregoing pages glimpses have been afforded of savage life in regions conterminous with China,—on the north, human beings interred alive to accompany their deceased owners to the world of spirits (or slain for that purpose); on the west, the burning of the moribund; and on the south, the cooking and eating of the first born, as well also of aged parents—in the latter case euphemistically termed "Abdominal interment,"—horrors that have disappeared before the light of Chinese civilization. Everywhere, civilization has incontestably bettered the condition of humanity by abolishing cruelties and increasing and multiplying sources of enjoyment.

Under the present dynasty signal improvements have been made in criminal jurisprudence, particularly in mitigating the rigor of punishments; yet much remains to be accomplished, such, for example, as the interdiction of the barbarous practices that we have been considering; their abrogation would accord with the views of K'anghsi, and be hailed by friends of China as a harbinger of other new departures towards a higher civilization.

BIBLIOGRAPHICAL APPENDIX.

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|----------|------------------|
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| 3. 舟車所至 | 9. 嶺外代答 |
| 4. 一斑錄 | 10. 妙法蓮華經 |
| 5. 熙朝新語 | 11. 浙江通志 |
| 6. 一斑錄雜述 | 12. 古今圖書集成 (宮闈典) |
| | 宦寺部紀事) |

Historical Landmarks of Macao.

BY REV. J. G. THOMSON, M.D.

[Continued from page 457.]

1852. May 30th. George Chinnery, Esq., the gifted and genial Irish artist, an exile from Great Britain, died at Macao. A prolific though accomplished artist, he virtually *introduced* art into this locality, and his students, Portuguese and Chinese, still offer their productions here. Among other of his famous paintings are those of Rev. Dr. Morrison and Dr. Thos. R. Colledge. A fund having been raised for a memorial of him, a handsome granite tomb was erected in the old Macao Protestant Cemetery.

Rev. Dr. Washburn, of New York City, a brother-in-law of Mr. G. Nye, Jr., on an extended tour around the world, ministered temporarily to the Macao Chapel, as also at Canton.

1853. March 20th. Mr. Bayard Taylor, author, visits Macao, as again in August, lodging with the U. S. Friate *Susquehanna's* officers at the U. S. Marine Hospital building, on Rua Central. On the 16th of September, the band of the *Susquehanna*, under the patronage of the Governor of Macao and with the permission of Commodore Perry, gave a grand vocal and instrumental concert at Philharmonic Hall.

April 22nd. One declared object of the Tai-ping rebellion being the destruction of pagodas and bonzes and the replacing of them with the worship of the true God, a letter of this date states: "These events make a deep impression here, and it is generally one of satisfaction; for it is believed that the triumph of Tièn-tè would be that of the Christian influence also."—Callery and Yvan's *History of the Insurrection*.

1854. The public Portuguese burying ground, "Cemiterio de S. Miguel," on Mt. Charil, south of Mong-ha, was opened. It contains a well-constructed chapel and many handsome monuments.

The wife of Rev. Daniel Vrooman, of the American Board of Missions, died at Macao.

1855. Rev. Wm. R. Beach, who arrived at Canton in 1853, was this year appointed Missionary Chaplain of the Church of England at Macao, but removed to Hongkong in 1857.

1856. From October, 1856, to the spring of 1858, many Canton missionaries resided at Macao by reason of the war then in progress. Among them were Revs. Dyer Ball, M.D., G. Piercy, C. F. Preston, C. Gaillard, J. B. French, S. Hutton, S. W. Bonney,

and Samuel Smith, and their families, Rev. Josiah Cox, J. G. Kerr, M.D., Rev. R. H. Graves, M.D., and Dr. S. Wells Williams, then also Secretary of the U. S. Legation. Several preaching places were opened, one by Rev. Dr. Ball at Patane in the Campo, where evening services were held, and the Wesleyan missionaries opened a boys' school in 1857. These were closed in 1857, when the missionaries were able to return to Canton.

An epidemic of "cholera morbus" occurred.

1857. February 21st. According to the concordat of Pope Pius IV. of this date the jurisdiction of the Bishop extends over Canton province and islands adjacent, except Hongkong.

February 23rd. The Steamer *Queen*, Capt. Wynn, having left Hongkong for Macao about 12.30 p.m., with a large quantity of opium and other valuable cargo, was captured by Chinese on board, in furtherance of orders of Viceroy Yeh, and four Europeans, with several Portuguese and a number of Chinese, lost their lives in the attack.

March. The mandarins took measures to stop all the native communication between Hongkong and Macao, and an edict was published ordering all Chinese to leave Hongkong; but little attention was paid to it.

Great complaints were made about this time of the iniquities of the "Coolie Slave Trade," and the existence of *closed barracoons* was made known to the public.

July 25th. In Memoriam. John P. Williams, of Utica, State of New York, U. S. A., died at Macao July 25th, 1857, aged 31 years. He assisted in setting up the first magnetic telegraph in Japan in 1854.—Inscription on Macao Tomb.

1858. February 18th. An order of the U. S. minister, referring to the illegality of the *coolie traffic* in American ships, instructs the Consuls to apprehend and bring all guilty parties to speedy justice.

Macao boasted 35 gambling-houses, each license paying yearly some \$500 to the monopolist.

A French Naval and Military Hospital existed at Macao, by reason of the hostilities in Cochin-China.

September 2nd. S. Burge Rawle Esq., U. S. Consul at Macao, died there and was buried in the old Protestant Cemetery, after a long residence in the East.

The Theatre of "Dom Pedro V." and Union Club, opposite St. Augustine's Church, were constructed.

September 16th. The marriage of the King of Portugal was celebrated during three days, with salutes at daybreak of 21 guns

from the forts, which, with the ships, were decorated with flags, and at noon a royal salute, and the *Te Deum* at the Cathedral. The church bells were also rung, the usual serenade by the band, and illuminations made throughout the city.

The new Protestant Cemetery near Cacilhas Bay was founded, and Messrs. Cleverly, S. Wells Williams, Carlowitz, Nye, Vander Hoeven and Hunter, as Consular Agents, appointed trustees.

1859. The "Palace do Cercal," after the "St. Cloud" near Paris, the residence of Viscount do Cercal, and latterly that of the Governor, was erected on the Praya Grande. "This elaborate building with its jutting wings and Corinthian pillars in striking contrast to the remaining buildings of the Praya, was erected by a wealthy resident, Sr. do Mello, who was created by the Emperor of Brazil, Baron do Cercal, in recognition of his services as Consul." Soon afterwards was erected "Santa Sancha," in Bishop's Bay, which, as the suburban residence of the Viscount and his son, the Baron, both prominent in Macao affairs, was often the scene of festive and distinguished companies.

April. The Governor of Macao arranged a Treaty between Portugal and Siam.

1860. January. The census gives the number of Portuguese inhabitants as 4,611, and native (Chinese) Christians 790, with Europeans, Parsees and Moors 70, and 80,000 Chinese, including the two villages outside the city limits.—Pereira's History, p. 39.

1862. January 5th. "The new Macao School," which afterwards rendered important service, was inaugurated. It was maintained at private expense, mainly that of the Viscount do Cercal, who engaged three European teachers, giving instruction in Portuguese and accessories, History and Chorography of Portugal, Arithmetic, &c., Latin, English and French, Geography, &c. It was attended by fifty pupils, all day scholars.

June. St. Joseph's College was reorganized.

"July 4th." In honor of the day there was a "brilliant soiree" by that "royal host" Mr. G. Nye, Jr., U. S. Vice-Consul, at his "charming mansion" on Rua Central. The chief city authorities, and many ladies and gentlemen of prominence, were present, and the concert by Signor Pompei and Madame de Leagre, aided by the Military Band, gave much satisfaction, while the military dance on the illuminated lawn was a pleasant surprise. An elegant supper was followed by dancing in rooms handsomely decorated with flowers, various national emblems and fine specimens of art, Mr. Nye being noted for his artistic taste and his valuable collections of paintings and engravings. Beside other American

emblems a fine large painting of George Washington was prominently placed, and of it an excellent photograph was given to all the ladies as a memento of Mr. Nye's earnest loyalty. From this spacious mansion, formerly the residence of Mr. Wm. H. C. Plowden, F.R.S., Chief of the Hon. E. I. Co., and tenanted by Mr. Nye some 17 years, here U. S. Vice-Consul from 1858 to 1863, the latter dispensed a generous hospitality; and his boat "Picnic," handsome grounds, and his uniform kindness and versatility, will long be remembered by many of every rank in life. Mr. Nye becoming somewhat identified with Macao interests, and ever a friend to the Portuguese, is spoken of by them with much respect. Among other publications printed here are his "Rationale of the China Question" in 1857; "The Memorable Year" in 1858; and, at a later date, "The Morning of my Life in China." This "Nestor of foreign residents in China, publicist, philanthropist, and patriot," passed away from earth on the 25th of January, 1888.—*O Boletim do Governo*, Macao, July 5th, 1862, &c.

July 27th. A terrific typhoon of long duration and great rise of tide passed over Macao, Canton, and Hongkong, with a total loss of life estimated at 40,000 souls.

August 13th. A Treaty of Amity and Commerce between H. M. F. M. King of Portugal and H. M. the Emperor of China, through Plenipotentiaries Isidoro Francisco Guimaraes, Governor-General of Macao, Commander of the Ancient and Most Noble Order of the Tower and Sword of Valor, Loyalty and Merit; of S. Bento d'Aviz; of Nossa Senhora da Conceição de Villa Vicosa; of Charles III. of Spain, and of the Elephant of Siam; a Knight of the Order of Christ, &c. &c. &c.; and Hang-ki, High Imperial Commissioner of the Ta-Tsing Dynasty; Member of the Ministry of Foreign Affairs; General of Division of the Red-embroidered Banner, &c. &c. &c.; and Chung-Hou, Private Councillor, Minister of the Board of Rites, &c. &c. &c.; was negotiated at Tientsin. Macao having never been ceded to the Portuguese by the Chinese, although they were powerless to prevent the export of coolies, in this treaty the supremacy of the Portuguese authority over the territory within the Barrier was implied if not declared in Art. ix., wherein the equal appointment of consular officers was mutually agreed to, and admitted, it would seem, in Art. ii. and in Art. x., in which last Macao is not included in the enumeration of the ports of China; and it is known that goods exported from Macao to Canton were regarded by the Chinese Custom-house there as coming from abroad, and paid duty as from any other country. The Chinese finding out afterwards, however, that this treaty

virtually acknowledged the independence of the colony, and because Portugal would not re-admit a branch of the Chinese Customs, refused to ratify it without an express stipulation asserting their right of domain to the peninsula.

Governor Guimaraes was the recipient of many congratulations on his return to Macao in September; one paper, drawn up at the instigation of Mr. Nye, being signed by the other foreigners resident in Macao.—*Middle Kingdom*, ii. 430, &c.

1863. February. An American, confined in the Macao gaol under sentence of three years' with transportation to Africa, was pardoned by Governor Guimaraes at the request of U. S. Consul Nye.

February 24th. Mr. W. P. Jones assumed charge of the U. S. Vice-Consulate at Macao.

1863. Brigadier-Gen. José Rodrigues Coelho do Amaral was inaugurated Governor. His tenure of office was distinguished by extreme activity in the prosecution of public works, police reforms, and the extension of trade. He removed the landmarks of the ancient wall, the Campo and San Antonio Gates, and to his efforts Macao owes in particular its admirable network of roads; and in view of this the Chinese at Macao refer to him as the "coolie" and "bricklayer" Governor (泥水兵頭), he being a Colonel of Engineers and able to superintend his workmen.

1864. March. An efficient girls' school, "O Collegio de N. Senhora da Conceição," was instituted at private expense under the conduct of the Sisters of Charity of S. Paulo de Chartres. Its instructors consisted of five sisters, two Portuguese priests, and one Italian professor of music. The pupils numbered upwards of eighty.—*Pereira's History*, page 39.

The Leal Senado ordered the erection of the granite column in the vacant plot near the "Flora," celebrating the famous victory over the Dutch in 1622, in commemoration of which there is also a great celebration triennially. See 1622.

1865. The lighthouse "O Farol da Guia," with its revolving light, was constructed to the order of Governor J. R. Coelho do Amaral in 1865. The Guia Fort itself is very old, the date of its construction being 1637. It marks the highest point in Macao, 306 feet above sea level.

Our Practical Relations with Idolatry.

BY REV. ARNOLD FOSTER.

IT has often seemed to me that there are circumstances under which the attitude of European Christians towards Chinese idolatrous institutions and idolatrous ceremonies is not by any means what it ought to be, and with your permission I should like to ventilate this question in the pages of the *Recorder*. The circumstances to which I particularly refer are—1st, the practice of lodging for convenience sake in idol temples; 2nd, the practice of going from motives of curiosity to witness idolatrous performances, such, *e.g.*, as official processions at the Chinese New Year to worship at the Emperor's temple. Both these things are continually done by European Christians resident in China. Are they right? Are they in accordance with the spirit of the New Testament?

In writing as I am about to do, I have no wish to lay down the law as to what Missionaries and others ought or ought not to do under the circumstances in question, neither do I for a moment presume to judge those who differ from me. A certain view of this matter, however, has for a good many years been strongly impressed on my own mind, and I cannot but think that when I have stated it, it may commend itself to the minds and consciences of others who have not previously given the subject their serious consideration. It may be, however, that I and those who agree with me are wrong in thinking as we do, and if so, I am sure we shall all be thankful to any one who will set us right by pointing out on grounds of Scripture or of reason, the fallacy which has misled us, and by showing that the views we entertain are not according to the mind of the Master.

I remember 14 or 15 years ago sleeping on one occasion in a Buddhist temple. I was away from home on a short missionary journey. I had been preaching and selling books during the day in a town where we had no mission station. The temple to which I went for a night's rest was for my purpose the most convenient place to go to, and I did as a matter of course, and with a perfectly good conscience, what I knew other missionaries were in the habit of doing. But either immediately I had left the place, or not long afterwards, a question arose in my mind as to the *moral impression* likely to be created in the minds of the Chinese by what I had done. What would the Christians think of it? What would the heathen think who had heard me preaching against idolatry? Might not my action be a cause of stumbling to some Chinese convert? Might it not lead the heathen to say, "This man denounces the

idols, but he is well content to make use of them by lodging in a place which only exists for their worship; and he does not object to paying something for the support of the priests in return for the convenience he has made of the temple?" I do not say that my heathen hearers *did* speak thus, but they might have done so, and they might, I think, not unreasonably have drawn the inference that my objection to idols was theoretical rather than practical. After what I had done, they could not well have credited me with any very lively abhorrence of everything pertaining to false gods. From that time onward I have never, so far as I remember, lodged in a temple, and the longer I live the more disinclined I feel to do so under any circumstances whatever.

The second matter I referred to was the practice of going from motives of curiosity to witness certain idolatrous processions. "We know that no idol is [anything] in the world . . . howbeit in all men there is not that knowledge: but some, being used until now to the idol [easily become entangled in idolatrous rites] and their conscience being weak is defiled." This becoming entangled in idolatrous rites—whether by eating of a sacrifice, as in the case supposed by St. Paul, or by contributing to an idol procession, as the Chinese so often do, is what may easily happen in the case of some of our weaker Chinese converts. If they see us watching with amused curiosity an idolatrous procession, getting up before daylight in order that we may go to the place where it is to be seen, will they—*can* they feel that idolatry in all its forms stirs our spirits within us on account of the dishonour which it does to God? Surely there can be nothing in conduct such as I have described to inspire our converts with the kind of moral earnestness which they so deeply need in dealing themselves with idolatrous ceremonies. It often requires real courage, intense devotion, the spirit of a martyr on the part of a Chinese Christian, to enable him to refuse even *indirectly* to countenance certain idolatrous practices; and it seems to me a matter of the very highest importance that the Christians should at all times see in us, not merely when we are preaching about idolatry, but when we are simply being ourselves, living out the natural expression of what we think and what we feel, an earnest, habitual and consistent abhorrence of everything that derogates from the glory due to God. If we are to help the Chinese to feel as they ought to feel about such matters, it is not enough that they should see us treating idolatrous rites and performances with that sort of amused contempt which all Europeans feel for the religious playthings of a half-civilized people. We need to manifest that spirit which irreligious people will call variously 'fanaticism,'

'intolerance,' 'narrow-mindedness,'—though it is in truth removed by a whole heaven from any of these things, the spirit of which it is written, "The zeal of Thine house hath eaten me up."

To sum up in a concrete and practical way what I have now been trying to say,—I cannot conceive of St. Paul at Athens in the state of mind described in Acts xvii. 16, finishing up the day by taking up his quarters in an idol temple because it happened to be in a convenient, airy, or beautiful situation. Neither can I conceive of his getting up next morning before daylight to hurry off for the mere sake of sight-seeing to some other temple where there was to be a grand procession in honour of some deified man. I am perfectly well aware that there are numbers of things which we cannot very well imagine the apostles doing, which are quite harmless notwithstanding; but your readers will at once perceive what I mean by the above illustration. I may be wrong, but to me it seems that just to that extent to which we are ourselves possessed by the apostolic spirit, we shall, directly we seriously consider the matter, see a certain natural incongruity in doing anything which may leave the impression that in our practical relations with idolatry we do not feel quite so strongly its evil character and tendency as our preaching and our religious theories would lead men to expect we should.

The Rev. Dr. Yates.

BY MISS ADELE M. FIELDE.

REV. MATTHEW TYSON YATES, D.D., was born in Wake County, North Carolina, U. S. A., January 8th, 1819. Until he was nineteen years of age he lived and labored upon his father's farm, among hardships and difficulties that doubtless promoted the development of his sturdy constitution and sterling character. He was as straight as a palmetto of his native southland, and was six feet two and a half inches in height. His fine presence, his grave courtliness, and a certain courtesy of spirit, always won for him quick attention and regard.

He became a member of a Baptist Church in 1836, graduated at Wake Forest College in 1846, married in the same year, sailed for China in March, 1847, and arrived at Shanghai the following September, to open for the Southern Baptist Convention a new mission field. At the Old North Gate of the city he built the house in which he lived and exercised hospitality for thirty-seven years.

Of the two colleagues who accompanied Dr. Yates to China, one left the country in a year through failure of health, and the other in four years. Four others came and went, for various reasons, and then Dr. Yates worked on alone for twenty years. When the civil war in the United States cut off communication between the Southern Baptist Board and its missionaries, the latter were forced to support themselves. Dr. Yates not only provided for his own family, while continuing to preach and translate books for missionary use, but he also supported the native pastor, paid for printing his translations, and built a substantial church with his earnings.

His command of the Shanghai vernacular was remarkable. So completely did he make it his own that he habitually thought in that language. Once when on a visit to his native land, he found that in speaking in missionary meetings he had to translate his thoughts from Chinese into English, and it several times happened that after he became absorbed in his subject, he forgot to translate, until the visible astonishment or amusement of his hearers brought him to a consciousness that he was speaking Chinese to an American audience.

He was fond of preaching, especially to the ignorant and unhappy. He told me that once when in the United States he had an appointment to preach in a country church where he expected a large congregation. The day proved to be stormy, but he went, and found that his only hearer was an aged negro who came in and sat on a front seat. Dr. Yates went into the pulpit and preached the sermon he had prepared for the day, with all the eloquence of which he was capable. At the close of the service, the negro thanked him with tears streaming down his cheeks, and said, "Bress de Lord ! I'se had one sarmon all to myself, and its done me a heap o' good, Massa."

Dr. Yates' work was confined mainly to Shanghai; but he established preaching stations, and formed churches under native pastors at Soochow and Quinsan. These churches he occasionally visited as long as his health permitted. He also began at Chinkiang the work now carried on by Rev. R. T. Bryan.

He prepared a volume of "First Lessons," which has been very helpful to beginners in Chinese; and he translated all of the New Testament, except the Revelation, into the Shanghai colloquial, having completed his edition of the Epistles only a month before his death.

He was one of the two members of the Conference of Missionaries, meeting in Shanghai in 1877, who volunteered to assume the

expense of publishing its Records, and he was chairman of the editorial committee that undertook the work of compilation.

Five weeks before his death he completed the foundation of a scholarship in Richmond College, Virginia, having previously paid for one in Wake Forest College and for three in the Theological Seminary at Louisville, Kentucky. His own struggles in youth for an education made him a tender sympathizer with those who covet knowledge without having the means of obtaining it, and the very week before his death he gave directions for sending a considerable sum of money to Wake Forest College, to form the nucleus of a loan fund, to help young men who wish to study for the ministry.

Entertaining a fervid desire for the evangelization of the whole Chinese empire, and constantly engrossed in plans for the enlargement of the work of his mission, he was faithful in effort, rather than sanguine in hope of immediate results. He had a wholesome dread of employing unworthy agents, of following methods which would favor false motives for entering the church, and of receiving those who were not really converted. He strongly advocated making Chinese Christians and Chinese Churches self-supporting as soon as possible. The measure of a missionary's success is not in the number of names on his church roll: and although Dr. Yates, after forty years of work, had but a hundred members in the churches he had formed, he may be reckoned as one who has done vast good. The large number of Chinese friends who followed him sorrowfully to the grave—heathens as well as Christian—shewed in what high esteem he was held by them.

Last year a stroke of paralysis permanently enfeebled his health. His wife, his true helpmeet and chief counsellor during forty-two years, with his daughter, were beside him in his last days, sharing with him the knowledge that his departure was at hand. On the 17th of March, 1888, the telegraph flashed to the Southern United States the sad message "Yates dead," and a wave of sorrow rolled over the hearts of hundreds by whom he was personally beloved, and of tens of thousands by whom his name was honored, and made a watchword for achievement. His bereaved fellow-laborers lament him, but with thanksgiving that, as he said, he "had tried to do something for the world."

In Memory of Mr. H. L. Norris.

[We reproduce the following touching lines from *The North-China Daily News*, written, as we learn, by Mrs. Bryson, of Tientain. "What wonder," indeed, "that we mourn a life so fair!"]

SHERBERT L. NORRIS, the beloved and honoured Head Master of the Protestant Collegiate School for Boys at Chefoo, a man singularly qualified for the position which he so ably filled, died of hydrophobia on September 27th, 1888.

Some weeks before, a mad dog had found its way into the school premises; anxious for the safety of the boys under his care, Mr. Norris at once attempted to turn it out, whereupon the dog attacked him, biting him in several places upon the hand. He would not leave to have the wounds cauterized till he had seen the dog killed, fearing lest in his absence it might injure the boys. In consequence of this delay medical treatment was obtained too late, and Mr. Norris's devotion to his boys cost him his life.

They bore him sadly to his early grave,
On that green slope that fronts the restless tide;
Their bright young faces averted to tearful calm,—
The lads for whom he died.

Oh, noble life! to whom earth's grains were naught,
The world's loud praises but an empty sound,
While in the confidence of these young hearts
A rich reward he found.

Scorn of all shams and cowardice and wrong,
Flashed with keen anger from his sparkling eyes,
Yet had he tender words for sorrowing hearts,
And counsel calm and wise.

He loved them all, and longed to make the boys
Brave, trusted, strong, as English lads should be,
With gentle hearts and ready sympathies,
Faithful and bold and free.

A boy among his boys, he loved to hear
Their laughter ring along the sandy shore;
Alas! the voice that led those joyous sports
Is hushed for evermore.

God placed him there, and nobly he fulfilled
The task he took from the great Master's hands;
Why does God call His noblest workmen home
While white the Harvest stands?

What wonder that we mourn a life so fair,
Poured out like water on the desert sand!
Whispering, with trembling lips, "God's ways are strange,
And hard to understand."

Oh, blind, blind eyes! See in life's leaden sky
 A tiny rift through which the blue shines bright,
 Our Father condescends by parable
 To strengthen faith with sight.

Not dead! Not dead! In the far years to come,
 The lads he loved—their boyhood left behind,
 Shall in his noble life—his early death—
 An inspiration find.

This seed, though planted sadly by his grave,
 In future days its precious fruit shall bear,
 Firing to acts of brave self-sacrifice
 The boys he held so dear.

And looking down from those far heights new won,
 Perchance his heart, stirred with the old love still,
 Shall joy to see the lads for whom he lived,
 So well life's task fulfil.

COR GRATUM.

Correspondence.

THE CONFERENCE TO BE A CONFERENCE.

DEAR SIR,—As recommended by your correspondent "A Dissident Liberal," I have considered the two sentences quoted by him in regard to the recent Missionary Conference in London, and may say that they only express the opinion I had arrived at before I saw his quotation. Unlike him, however, I shall be very much surprised "if these sentences will do service a second time to describe the results of the projected Shanghai Congress. Surely your correspondent will give us credit for being able to learn by experience; and that this failure will only make us more watchful that our deliberations shall not all end in talk. As far as I can judge from the feelings of those who favour our Conference in 1890, I see there is a decided desire to make this assembly more deliberative—that the views of the missionaries on

the different subjects which come under consideration will be carefully tabulated, divisions taken, results shown,—if unanimous, so expressed; or if divided in opinion, how *far* divided, and who were for and who against. We hope thus to set forth a *vidimus* of opinion which will be a means by which all of us may be aided, and especially an invaluable help to those just entering on their labours.

Our last Conference in 1877 was undoubtedly productive of great good in this and in other respects; but on that occasion many of us met for the first time, and our personal views were unknown to each other. Now we meet in more favourable circumstances. We know each other; we can trust each other; and we know how near to each other we all are on all cardinal points. There is, therefore, a strong presumption that the coming Conference will far transcend

the former in genuine aid, suggestions and plans.

It was indeed lamentable that delegates from no fewer than 122 societies should meet in London, and no definite steps should be taken for (1) Division of labour in the mission field; (2) Economy of forces; and (3) the unification of our work as far as possible in heathen lands. I cannot divest myself of the belief that the fault lay with the executive; and should our executive prove equally non-efficient it will deserve the opprobrium of all. But I have faith in my brethren.

Yours respectfully,

AN ASSENTIENT LIBERAL, YET CONSERVATIVE OF ALL THAT'S GOOD.

MISSIONARY VALUE OF BOOKS.

DEAR SIR,—Some time ago I wrote to you quoting a statement made by Mr. (misprinted Wm.) Archibald, regarding the results of book distribution in China. Since then I have met with a similar statement made by the Rev. George Owen, of Peking. On May 15th, at a Breakfast Meeting of the Religious Tract Society in London, he is reported to have said:—

"In the Churches of China we can now number 32,000 men and women, and it is no exaggeration to say that the English and American Tract Societies have each had a hand in bringing forward every one of these." (From the context, "bringing forward" is seen to mean "bringing in converts.")

When you consider that in this part of China the number of readers is estimated to be not more than 10 % of the men and 1 %

of the women, you can see how, to us here, such statements as the above are scarcely intelligible. But I hope we shall hear from different part of the field.

I am,

Yours truly,

THOMAS BARCLAY.

THE SALVATION OF THE HEATHEN.

THE writer of "Can the Heathen be saved without the Gospel?" in March *Recorder* seems to be teaching eighteenth century theology more than Scripture truth.

The greatest inconsistency he seems guilty of, in my opinion, is that we Christians, with all the light streaming from the knowledge of God's love in Christ, with our Bibles, and communion more or less close with God, are, though *far from perfection*, nevertheless to be saved, while a heathen without this glorious light must be absolutely free from sin, at least "must live up to his light" or else have no hope of salvation. Do any of us Christians live up to our light? It is to be hoped that we are all *striving* to do so; may not some heathen be striving to do the same?

I have met with heathen who, by their loving gentleness and patience, have made me ashamed of my own impatience and irritability of temper. Why should I, just because I have more light and knowledge, be saved more than they?

The whole question turns on the meaning we attach to the word "Salvation." It is not a getting to Heaven because of a faith in something done *for* us independent of a work wrought *in* us. Salva-

tion means *freedom from sin*. Jesus came to "save His people from their sins," and I believe, with "Hopeful," that He is thus saving all who truly repent of sin and will to be saved.

No other opinion seems to me consistent with *all* Scripture teaching,—with that of the prophets and our Lord, as well as His Apostles—than that which allows that through the Atonement of Christ, "the Lamb, slain from the foundation of the world," all truly-repent-ed of sin is forgiven, and that power from God's free spirit is present to help all who are hungering and thirsting after righteousness to a fulfilment of their desires. God requires of all to "do justly, love mercy and walk humbly with their God," and he cannot *require* what He does not give ability to perform. "Do this, and thou shall live," said by our Lord to that earnest young man, was not said in *mockery*, was it?

Why do we come here then if there is possibility of salvation without us? We can answer much in the same words as our Lord, viz., "That they may have life and that they might have it *more abundantly*." Or, to use the figure of light, we come to give them "the light of the glorious Gospel," that they may be brought into "the glorious liberty of the children of God," and be made to "*run* in the ways of God's commandments with enlarged hearts," instead of, as now, groping along their dimly-lighted way; also that they may be *consciously* the temples of the Holy Ghost.

Let it be ours, as missionaries, to "seek" out these "worthy."

Some secret sects, that have it as their aim *mainly* to get rid of sin rather than to enlarge their own party, form "good ground" for the Gospel seed. Converts from these make the best Christians and the best helpers in the work.

ANOTHER HOPEFUL.

—
FROM FORMOSA.

DEAR MR. EDITOR,—The Island of Formosa at present is in a rather disturbed state, connected a good deal with the new survey of the country which is at present being made with a view to the revision and probable increase of taxation. The savages on the East coast have risen in rebellion, and the Hakkas and civilized aborigines are reported to have joined them. Several thousands of soldiers have been despatched to the scene of the rising; we have not received definite information as to the result.

On this side of the mountains there has been no rebellion; but people's minds are a good deal excited, and open robberies are more frequent than usual. Some time ago as two Christians were on their way to worship, they were assaulted by a band of robbers led on by an abandoned character, a relative of their own. A number of men from a neighbouring village came to the rescue, and laid hold of two of the thieves, but not before some blows and knife-wounds had been inflicted. The local authority took the two who had been laid hold of to the District Magistrate, where a complaint was entered against them by one of the sufferers. After a few days, judgment was given that the two criminals should

be publicly crucified. One is said to have been nailed through the wrists, and to have died the same day. The other was nailed through the palms of the hands, and lingered on till the second day.

Unfortunately even such a terrible lesson seems lost on the people. From the same neighbourhood we hear of six men having been laid hold of whilst on their way to church, and carried off with a view to extort ransom. The issue we do not yet know.

Neither of these cases, of course, has anything to do with persecution of the church, from which in this island we are singularly free.

Yours truly,

THOMAS BARCLAY.

TAIWANFU, Sept. 28th.

THE SCHOOL AND TEXT BOOK SERIES
COMMITTEE.

THE usual quarterly meeting of the Committee was held on the 10th inst., and after various matters of detail were transacted, the Acting Editor said that Galpin's *History of Russia* had now been issued in four vols., price 65 cents, and was for sale at the three depôts; also that Dr. Douthwaite's *Treatise on the Eye* was nearly ready; but that Whiting's *Moral Philosophy* was only about half finished.

The Secretary laid on the table Reduced Charts of Mammals and Birds, by Messrs. W. and A. K. Johnston, which were much admired, and 2,500 copies of each were ordered. He also placed before the Committee reduced photolithographed charts of Astronomy (coloured), by the same firm. These were also very beautiful, but the Chinese characters were too

minute, and so he was instructed to see how they could be remedied.

Maps of the Two Hemispheres (large size) were also reported to have been filled in most satisfactorily, and 2,500 of each were also ordered in the meantime, in the hope that a much larger order might be sent at an early date.

A. WILLIAMSON,
Hon. Sec.

SHANGHAI, Oct. 13th.

REGARDING DR. OSBORNE.

DEAR BROTHER:—Doctor Osborne is just leaving us for the United States, having resigned his connection with the American Board. We very deeply regret to lose him from our social circle, and feel his going to be a great loss to our Mission and the cause of God in this part of China. At the same time we recognize the force of the reasons which made this step absolutely necessary. He leaves with the confidence and sympathy of every member of the Mission. The following resolutions express only a small part of what we feel. This leaves us entirely without a physician, but the great Healer of bodies and souls is with us and we "will trust and not be afraid." The cause is His.

Resolved, 1.—That we exceedingly regret the evident necessity which, without fault or desire of his own, leads our brother and co-worker, D. E. Osborne, M.D., to retire from our mission.

Resolved, 2.—That we most highly commend Dr. Osborne as an able physician for his faithfulness in his work and relations to all the mission, and that we feel his going, in this manner and at this time, to be a very serious calamity.

Resolved, 3.—That we also especially commend Dr. Osborne to the Prudential Committee for services under other conditions where the causes of his going from us cannot hinder the fruitage of his work.

Resolved, 4.—That we assure our brother of our affectionate sympathy and that we shall remember him in prayer for whatever work he may undertake, that he may continue to be a very useful and successful servant of our common Master.

Resolved, 5.—That the Secretary be instructed to furnish copies of these resolutions to Dr. Osborne and to the Secretaries of the American Board at Boston.

FRANCIS M. PRICE,
Secretary of Mission.

TAIKU, SHANSI, Sept. 24th, 1888.

ANNUAL MEETING OF THE NORTH CHINA
MISSION OF THE M. E. CHURCH.

BISHOP FOWLER reached Peking on the 9th of October, coming by way of Japan and Corea. The Conference began its session the following morning. The mission comprises eleven married Missionaries with their wives, one single lady, and six ladies of the Woman's Foreign Missionary Society. These, with fourteen native preachers—four of whom are ordained—composed the Conference.

Notwithstanding the fact that the names of many unworthy members have been dropped from the church rolls during the year, a considerable increase was reported. The mission has a total membership of one thousand and twenty-eight, of whom six hundred and fifty-five are in full communion. Besides the regularly appointed staff of native preachers, there are forty teachers and other helpers in the service of the mission.

The sermons and addresses of the Bishop were full of power and calculated to leave behind him an influence that will tell for good upon all the future work of the church in North China.

The Peking University.—This appears now for the first time as the name of an actually existing

institution of learning. The name is large and may seem high sounding, yet it is no larger than the scheme at present in process of execution, with the prospect of an early consummation.

The Wiley Institute, with its College and Preparatory Departments, Medical School, and its training School for Native Preachers, is absorbed by the newly-organized University. The name of the Sainted Bishop, who spent several years of his early ministry in China, and later in life returned in the exercise of the highest office in the gift of the church, and laid down his life in the place that had known him many years before, is appropriately applied to the school of Theology.

The Medical Department has a well-organized faculty, and a number of students are already in attendance.

The College Department, under the new name of "The College of Liberal Arts," continues as before. Ninety-five students have been under instruction during the year. Of this number, eighty are now in attendance, and more have recently applied for admission. Seven are pursuing the studies of the sophomore year, and five are freshmen. The remainder are distributed through seven classes, comprising the preparatory and primary departments.

A School of Sciences is to be organized as soon as possible, and an Industrial School is already in operation at Tsun-hua.

Bishop Fowler, D.D., LL.D., has consented to allow the use of his name as Chancellor, and has plans in mind for securing the necessary

endowment. Rev. M. L. Taft—now in the United States—has for some time been acting as agent for the institution, and is asking for half a million dollars for scholarships, professorships, &c. Several scholarships—annual and perpetual—have already been contributed, and others are partially completed.

The scheme combines elements already in active operation, infuses new life into every part, and, under a new organization, sets the whole into motion as a Christian University in the capital of this, the greatest heathen nation.

L. W. PILCHER.

Editorial Notes and Missionary News.

THE WEEK OF PRAYER.

WE have received from England the following suggestions for the observance of the first complete week of 1889, from January 6th to 13th, which will be helpful to those many who in this country will join with Christians in other lands in Exhortation and Prayer. Omitting the details, the principal topics are:—for *Sabbath*, January 6th, sermons on Isa. li. 9, and Psalm cxxi. 1, 2; for *Monday*, Thanksgiving and Confession; for *Tuesday*, the Holy Spirit in the Church; *Wednesday*, Families and Schools; *Thursday*, Home Missions and Social Reforms; for *Friday*, Missions to Israel, to Moslems, and to the Heathen; for *Saturday*, for Nations; for *Sabbath*, January 13th, Sermon on 1 Cor. xv. 58, "Wherefore, my beloved brethren, be ye steadfast, &c."

THE superabundance of other matter again curtails our Editorial department. We tender our thanks to our many correspondents and co-laborers.

A RELIABLE correspondent writes us:—"The report that Mr. Ross has resigned his mission work in China is entirely without foundation. I cannot imagine how *The*

Christian has been led astray, except it be that Mr. Ross has been making some statements anent the work he has been doing in Corea, in the way of translating the New Testament. Mr. Ross has not, and never has had, any intention of retiring from Manchuria."

THE Rev. G. R. Loehr, of the Methodist Mission, South, has received a leave of absence on account of health, and starts soon for the United States. On his taking charge of the work at Nan-tsiang, November, 1886, there were 16 members; he leaves it with a membership of 59.

MISS C. H. DANIELLS, M.D., lately of Baptist Mission, Swatow, writes us that she takes up the work of Home Secretary for the Baptist Woman's Foreign Missionary Society for the West.

WE are happy to learn that the *Van Kwoh Koong Pao* (萬國公報), is to be resuscitated under a new name,—much larger, and also tastefully got up. The Editor is Dr. Y. J. Allen, as before; and it is to be published at the office of the Society for the Diffusion of Christian and General Knowledge,

Shanghai. It is not yet decided whether it shall be published monthly, fortnightly or weekly. Very likely it will commence as a "monthly," leaving the question whether it shall appear oftener to be determined by the literary contributions and subscriptions which may come in. Meantime MSS. and communications may be addressed either to the Editor or Publishers.

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We have received a copy of *The Chinese Evangelist*, edited by Mr. J. S. Happer, son of Dr. Happer of Canton, and published in New York City. It is a bright, cheery sheet of eight large quarto pages, partly in English and partly in Chinese, which must cover a sphere all its own. We cannot but give it a hearty welcome.

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Mr. Rudland, of Taichow, writes:—"Our Conference has closed. We

had the joy of baptizing nine women and ten men; six others have been received by the Church but were unable to be present on this occasion. Our new chapel is nearly completed; we are enabled, however, to hold services regularly in it. On Friday we were rejoiced to see the largest congregation I have ever witnessed in Taichow, met to worship the true God—the place was crowded. There was nothing to attract specially. We have had no instrumental music yet. Pray for much blessing on our United Conference."

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THE following delegates have been elected to constitute the General Committee of Arrangements to prepare for the next Missionary Conference:—Dr. H. Blodget, Dr. J. L. Nevius, Rev. G. John, Rev. E. Faber, Rev. J. R. Goddard, Rev. C. Hartwell, Rev. B. C. Henry.

Contemporaneous Literature on China.

The Nestorian Monument of Hsi-an Fu, in Shensi, China: relating to the diffusion of Christianity in China in the 7th and 8th centuries, with the Chinese text of the inscription, a translation and notes, and a lecture on the monument, with a sketch of subsequent Christian Missions in China and their present state. By JAS. LEGGE. London: Trübner, 1888.

Tea. By JAMES PATON. "Ency. Brit.," Vol. xxiii.

Tibet. By Gen. WALKER and Prof. DE LECONPERIE. "Ency. Brit.," Vol. xxiii.

Tongking. By Prof. DOUGLAS. "Ency. Brit.," Vol. xxiii.

Tsieh-yao-tschuen, de Tchouchs. Extraits par C. de HARLEZ. "Journal R.A.S.," Vol. xx. part 2.

Trade and Travel in Western China. "Athenæum," 24th March, 1888.

Simon's China, its Social, Political and Religious Life. "Athenæum," 28th April, 1888.

Travels in the East (in Manchuria). "Athenæum," 19th May, 1888.

Boussole: du Langage Mandarin. By H. BOUCHER, S. J. Second Volume.

Handbook of Chinese Buddhism. Being a Sanskrit Chinese Dictionary, with Vocabularies of Buddhist terms in Pali, Singhalese, Siamese, Burmese, Tibetan, Mongolian and Japanese. By E. J. EITEL, M.A. Second edition, revised and enlarged, 1888.

L'Affaire du Tonkin. Histoire diplomatique et l'établissement de notre protectorat sur l'Annam et de notre conflit avec la Chine. Par un Diplomate. Paris: J. Hetzel et Cie, 1888.

Memorials of Dr. J. Kenneth Mackenzie. By Rev. JONATHAN LEES, L.M.S.

Pagodas, Aurioles and Umbrellas. Part I. By C. F. GORDON-CUMMING. "Eng. Illus. Mag.," June, 1888.

The Cloister in Cathay. By the Hon. G. N. CURZON, M.P. "Fortnightly Review," June, 1888.

Wanderings in China. By C. F. GORDON-CUMMING. Third Edition. With portrait and numerous illustrations. Complete in 1 vol. London: Blackwood. 10/-

Diary of Events in the Far East.

September, 1888.

18th.—The Imperial troops in South Formosa engage in battle a large force of Chinese and aborigines who had joined in opposition to the land tax; slight advantage gained by the troops after having lost 100 men killed, including some officers from the iron-clad *Chi Yuen*, besides a number wounded.

20th.—Mr. H. R. Bruce brought into Amoy the largest tiger that had ever been seen in that place, measuring over nine feet from nose to tip of tail.

21st.—As a train was approaching Tai-peh Fu, North Formosa, one of the trucks capsized, injuring a number of coolies and the overseer.

27th.—A band of robbers attack a village near Wenchow, but are repulsed with a loss of three killed and several wounded.

29th.—S. S. *Kildare* totally wrecked in the vicinity of the Paracels while on voyage from Java to Hongkong; four lives lost.

October, 1888.

4th.—Great fight at Sikkim between the British and Tibetans, in which great numbers of the latter were killed.

6th.—Forty yards of the Lake Biwa tunnel in Japan fell in, entombing 65 workmen, all of whom were rescued after desperate exertions.

9th.—The Viceroy Li, accompanied by a chosen retinue, makes his first official inspection of the China Tientsin Railway, of which he expresses his entire satisfaction.—The large amount of 393 tons of coal were drawn up from Nos. 1 and 2 shafts of the Kai-ping colliery.

Missionary Journal.

BIRTHS.

At 11 Kier Street, Pollockshields, on the 16th September, the wife of Rev. J. A. B. Cook, English Presbyterian Mission, Singapore, of a daughter.

At Hankow, September 30th, the wife of Dr. S. R. HODGE, Wesleyan Mission, of a daughter.

At Hankow, October 1st, the wife of Mr. T. PROTHOROE, Wesleyan Mission, of a daughter.

MARRIAGES.

At the Cathedral, Shanghai, October 2nd, by the Rev. H. C. HODGES, M.A., the Rev. FREDRICK BODEN, Wesleyan Mission, Wusueh, to MARY JOSEPHINE, elder daughter of the Rev. JOSEPH PASNETT, of Hull.

At Shanghai, October 16th, the Rev. J. J. BANBURY, of the M. E. Mission, to Miss ANNIE BOWEN, of Pontypool, Wales.

At Foochow, October 17th, the Rev. L. B. PEET to Miss C. A. KOERNER, both of A. B. C. F. M.

DEATHS.

At the London Mission, Peking, September 25th, PHILIP OSWALD, infant son of the Rev. J. STONEHOUSE.

At Chefoo, September 27th, Mr. H. L. NORRIS, the Head Master of the Protestant Collegiate Boys' School at that port, of hydrophobia.

At Sha-shi, Hupeh, October 2nd, Mr. A. C. DORWARD, of the China Inland Mission.

At Chefoo, October 7th, the wife of Rev. H. CORBETT, D.D., of the American Presbyterian Board (North).

ARRIVALS.

At Shanghai, October 2nd, for A. B. C. F. M. Mission, North China, Rev. and Mrs. W. S. AMENT, and two children;

Miss L. B. PIERSON, with niece, returned; Miss A. M. VETTER. Miss A. M. WYETT, unconnected.

At Shanghai, October 2nd, Mr. and Mrs. STEPHEN, and infant, for Shantung province, unconnected.

At Shanghai, October 8th, Rev. J. L. and Mrs. HENDRY, Rev. M. B. and Mrs. HILL, American M. E. Mission (South).

At Shanghai, October 10th, Miss L. G. HALE, for M. E. Mission (North).

At Shanghai, October 16th, Misses S. PETERS and MITCHELL, for Methodist Episcopal Mission (Central).

At Shanghai, October 19th, Mr. A. EASON, of China Inland Mission, returned.

At Foochow, October —, Rev. L. B. PEET, for A. B. C. F. M.

At Shanghai, October 29th, the wife and son of the Rt. Rev. Bishop BOONE, American Protestant Episcopal Mission, returned; for same mission, Dr. and Mrs. MATTHEWS and two children; Rev. and Mrs. GOULD, of American Baptist Mission (North), for Ningpo; Rev. G. H. F. and Mrs. RANDOLPH, Seventh Day Baptist Mission; Rev. and Mrs. PARTCH, Am. Presbyterian Mission (North), for Ningpo; Miss POSEY, of same Mission for South Gate, Shanghai.

At Shanghai, October 30th, Miss SINCLAIR, M.D., and Miss MCKILLICAN, American Presby. Mission (North), for Peking.

DEPARTURES.

From Shanghai, October 19th, Rev. F. B. TURNER, Methodist New Connexion, for Europe.

From Shanghai, October 20th, Dr. D. F. OSBORNE, wife and child, of the A. B. C. F. M., Shausi, for U. S. A.

